The LUTHERAN

NURSERY WINDOW

Chicago institution uses Nativity theme

Vol. 40, No. 14

JANUARY 1, 1958

CENTS

What Child Is This?

SOMETIMES THE WONDER of Christmas seems to catch in the throat. The things w call life's great tragedies cannot touch it. This child of Bethlehem was born for cross. That is why he came. That is why God gave him. All the tinsel decoratio and colored lights cannot outshine that fact.

I'll never forget Christmas fifteen years ago. It was December, 1941. A moth who had lost a son at Pearl Harbor came out of the sanctuary. Her eyes were moi

GREEN AND inexperienced, I fumbled for words of comfort. Finally I murmure "This must be a sad Christmas for you."

"No, Pastor," she replied. "It is a wonderful one. The Son God gave to be bo in a manger died for my son and for me. Because of Christmas, I'll see him agair

—PAUL VALENTINER

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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COVER PICTURE. Stained-glass windows recently dedicated at Augustana Lutheran Nursery, Chicago, were created by Mrs. Cecile Ryden Johnson. Wife of a Lutheran pastor, Mrs. Johnson is daughter of Dr. E. E. Ryden, editor of "Lutheran Companion," Augustana weekly.

East German Reds jail theological students . . . Lutherans in Hunga fight government control . . . Successful Graham crusade in New Yo has $200,000 surplus . . . Southern pastors lead way toward race pea

THE CHURCH IN THE NEW

East German students jailed

Disquieting reports from East Germany and Hungary indicated that Christmas had been far from peaceful for some churchmen.

In Leipzig two Lutheran theological students were jailed because of their allegiance to the Rev. Siegfried Schmutzler, university student pastor who had been sentenced by the Communist courts to a five-year term at hard labor for "counter-revolutionary activities." The Lutheran clergymen had opposed Sunday work during church hours and had also been accused of fostering "illegal" student organizations.

The students, Andreas Jentsch and Wolfgang Wohllebe, were sentenced to 18 and 30 months respectively. They were charged with collaborating with Pastor Schmutzler in "anti-state agitation."

Church supports Schmutzler

Meeting in West Berlin, the Council of the Evangelical Church in Germany voted its full support for the imprisoned pastor. It called upon all clergy and church members throughout Germany to "bear Christ's witness with confidence and without fear." The appeal was directed chiefly to the churches of the East Zone, which have felt heavily increased Communist pressure in recent months.

Bishop Hanns Lilje of Hannover, former president of the Lutheran World Federation, said that the "staged trial" against Pastor Schmutzler was the "first thrust of a concentrated attack on the church." A government which punish a pastor for expressing his Christian co victions "can no longer claim to founded in justice," Bishop Lilje sa and has served notice that "it intends persecute the church mercilessly."

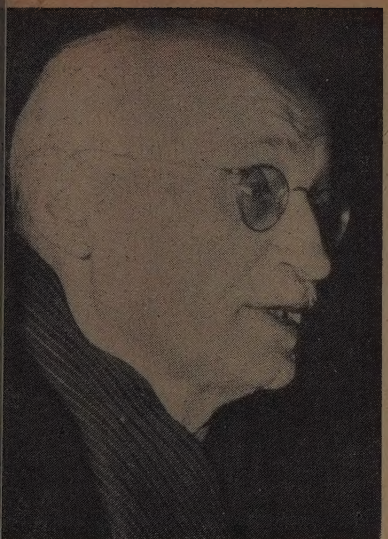
Two East German pastors fled to W Berlin, saying that they had been mark for arrest by Red authorities because th had protested youth dedication rit Pastor George Herche of Kundersd was given a six-month jail term charges of agitating against the gove ment and spanking children in catechi classes.

Reds press Hungarian churches

Efforts of Hungary's Communist gime to put Red sympathizers in church jobs continued.

The Reformed Church, largest P estant body, had ousted as bishop of Trans-Tiscian District Janos Peter, v was termed "the worst kind of Stalini Acting on the churches' demand, P submitted his resignation shortly a the October, 1956, anti-Communist volt. The government of Premier Ja Kadar later named him president of Cultural Relations Institute. Last fall turned up in New York as a membe the Hungarian delegation to the UN

Budapest reports said that the Tr Tiscian District at its convention month was expected to bow to gov ment pressure, ask collaborator Pete "withdraw his resignation and reocc his episcopal office."



UNDER RED FIRE
Bishop Zoltan Turoczy

Lutherans refuse to yield

Similar pressures had been brought on e Lutheran Church to restore to office rmer Bishop Lajos Veto in its North- n District. The regime said it had ver approved Bishop Veto's resignation d still regards him as legal head of the strict. The church convention last Jan- ry had replaced him with 64-year-old shop Zoltan Turoczy, who had headed e district until removed from office by e Reds in 1952.

Dr. Franklin Clark Fry, United Lu- eran president and head of the Lu- eran World Federation, had protested arply against the government's pro- osed action (*see* THE LUTHERAN, *Dec.*). Dr. Carl E. Lund-Quist, LWF ex- utive secretary, had also signed the otest.

In a London *Times* interview Janos orvath, Hungarian minister for church fairs, was quoted as saying that the Lutheran church was growing "reactionary" and "must learn that in Socialist Hungary no church could play the same role as it could in a capitalistic land." Horvath further said that Bishop Lajos Ordass, head of the Hungarian Lutheran Church, was not himself a "reactionary" but was the victim of bad advice from his counselors and from the LWF. Bishop Ordass was "sawing off the limb on which he was sitting," Horvath was quoted as saying.

Graham crusade has surplus

Billy Graham's lengthy New York "crusade" last summer wound up with a $200,000 surplus, according to figures released by the city's Protestant Council. Edwin F. Chinlund, treasurer of the New York campaign committee, said the figures had "appeared by accident," but did not dispute the amount. A full accounting, soon to be made public, is expected to show the total cost of the giant New York enterprise at about $2.5 millions. Funds to meet this cost came from offerings of the more than two million who attended the meetings and from private contributors. The surplus will be used to finance future Graham telecasts.

Next major stop for the evangelist will be San Francisco, where a six-week campaign will open on April 27. Meetings will be held at the Cow Palace, scene of national political conventions. Bay Cities Committee for the program set a budget of $431,000. About 500 of the area's 1,500 churches have indicated that they will support the campaign.

Plea for race peace gains

From many areas of the South came reports that the gulf between those advocating racial integration in schools and those seeking to maintain segregation was widening. "Neither side realizes how

strongly its opponents feel about their position," one southern leader commented.

In November 80 Atlanta ministers had gathered at Redeemer Lutheran Church to sign a bold manifesto calling for freedom of speech, obedience to law, preservation of the public school system, continued communication between "responsible leaders of the races," and reliance on prayer in solving racial problems. The Georgia Council of Churches later adopted the statement and urged that churches organize "model study groups" to tackle the thorny problem from a Christian standpoint.

Last week 31 Protestant ministers and two Jewish rabbis in Columbus, Georgia, joined the movement, adopting a declaration identical to that of the Atlanta church leaders. Denominations represented among the signers were Methodist, Assemblies of God, Baptist, Nazarene, Congregational Christian, Lutheran and Episcopal.

Baptists ponder problem

The strong Southern Baptist church showed evidence last month of throwing its weight into efforts for a peaceable solution of the school issue.

Georgia's Baptist Convention, meeting at Valdosta, refused to adopt two strongly worded segregationist resolutions. Messengers instead called for a "Christian attitude" in race relations. The Louisiana convention adopted a six-point program for developing a "Christian solution to the dangerous and unfortunate situation into which we are falling." It called for meetings between white and Negro church leaders, but asked that school integration be delayed in areas where "immediate application . . . would be premature and do much harm." Alabama Baptists were most unyielding. They saw "no new factors to justify a chang in our position" and said that "publi school segregation is in the best interes of a peaceful, progressive Christian so ciety at this time."

Brooks Hays, Arkansas congressma and president of the Southern Bapti Convention, pleaded at a Little Roc meeting for a "breather period" in th matter of school desegregation. He sai a peaceful solution would eventually b found as a result of "God's law." Mean while, he proposed to use "friendly pe suasion" to get Congress to "consider suspension of judicial procedures" so th South could "re-evaluate and re-examin this most difficult situation."

Mission meeting in Ghana

Two hundred Protestant leaders fro 35 countries were celebrating the Ne Year in the new African nation o Ghana. They were attending the quad rennial assembly of the Internation Missionary Council at University Colleg Accra. Business sessions of the assembl scheduled to meet Dec. 28-Jan. 8, wer expected to discuss the growth of th younger churches and the training of native ministry. The proposed union o the IMC and the World Council o Churches was also to be studied.

United Lutherans expected to atten the sessions were Dr. Fry, Dr. and Mr Luther A. Gotwald, and Dr. O. Fre Nolde.

Synagogue suit settled

A Lutheran judge helped a Milwauke synagogue resolve a factional dispute ou of court last month.

Judge Ronold A. Drechsler, prominen ULC layman, dismissed a suit brought b a group of members of the orthodox con gregation Beth Israel against the office and trustees of the synagogue. At th

15TH CENTURY MASTERPIECE ACQUIRED BY NEW YORK MUSEUM
Flemish painting by Robert Campin of about 1430 and known as the Merode Altarpiece has been purchased by the Metropolitan Museum. Triptych shows donors, Annunciation, and St. Joseph in his workshop with Flemish city street outside window

judge's request, members of the congregation held a special meeting after all agreed to abide by the majority decision. The litigants had charged that the synagogue's officers had forced Rabbi Harold Baumrind to permit mixed seating of men and women at services. This is prohibited by Jewish tradition.

To settle the affair, the congregation voted 150-81 to dismiss the rabbi and give him $5,000 "severance pay."

Brazil's Lutherans get aid

Largest Lutheran church in the Southern Hemisphere is in Brazil. It has more than 500,000 members in 904 congregations, many still German-speaking. However, there are fewer than 200 pastors.

To help in the training of more pastors, particularly for Portuguese-language congregations, and to aid mission development, the executive committee of the National Lutheran Council this month approved a $100,000 grant to the Brazilian Church. The money, to come from Lutheran World Action funds, will be paid over a three-year period provided Brazilian Lutherans raise $20,000 as their contribution to the projects.

Dr. Stewart W. Herman, who heads the NLC's Department of Lutheran Cooperation in Latin America, said Brazil's Lutherans want to become "an autonomous, self-supporting, self-propagating" church but that they need "help both spiritual and financial."

And so forth

San Francisco and Philadelphia will be hosts to the next two triennial assemblies of the National Council of Churches. The interdenominational body will meet on the West Coast in the summer of 1961 and in the City of Brotherly Love in December, 1964. Next date for the NCC meeting would have been December, 1960, but since the World Council assembly will convene in Ceylon that month, the National Council meeting was shifted to summer of 1961.

A REVIEW OF THE YEAR IN THE CHURCHES

No LUTHERAN on the North American continent had much doubt about the majo church-related event of 1957. It was beyond question the Third Assembly of th Lutheran World Federation, which brought thousands from all parts of the world t Minneapolis for a 10-day meeting Aug. 15-25. They represented 50 million Lutheran in 57 churches in 29 countries. The program gained wide attention from the U. press and public, served also to cement international friendships among Lutheran

Some delegates came to Minneapolis directly from posts of hardship and uncer tainty on the front line of the battle between Christianity and communism. Whereve there were points of contact between the two—East Germany, Hungary, China there was tension. The Christian churches were often in the forefront of the actio The reports were not always favorable.

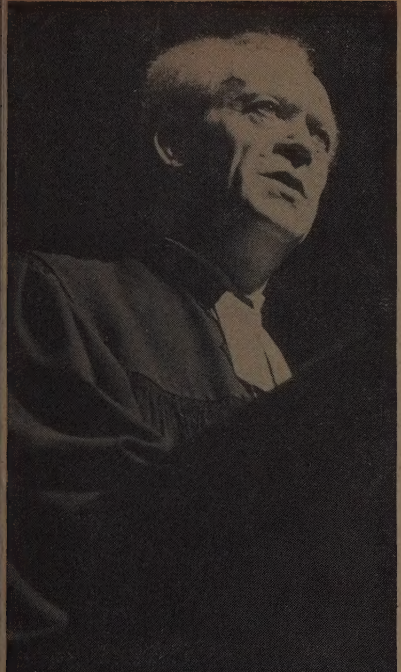
THE BIG MEETING

TWO YEARS of intensive preparation by Dr. E. Clifford Nelson, Dr. Luther Paul Wetzler, and countless committees in Minneapolis and elsewhere had prepared the way for the LWF Assembly. With spectacular precedents at Lund (1947) and Hannover (1952), Minneapolis had something to live up to. When the crowds dispersed and the flags were taken down, general opinion was that the American city had been host to the most impressive Lutheran meeting ev held in the western hemisphere.

More than 100,000 thronged the plaz in front of Minnesota's state capitol St. Paul on a sun-drenched afternoon fo the closing rally. Other thousands ha crowded the big Minneapolis Auditoriu each evening during the Assembly, hai ing the world leaders of the church.

THE BIG MEETING was "a kind of con ing of age for the LWF," commented D

COOLIE HATS PROTECT Lutheran dignitaries from blazing sun as more than 100,000 peop thronged the plaza in front of Minnesota's state capitol at St. Paul for the closing rally of th big LWF Assembly. Part of the big crowd attending assembly can be seen in the backgroun



BISHOP LAJOS ORDASS of Hungary delivered the opening sermon at the LWF Assembly. As he returned to his homeland, he faced new threats from the Communist government

Franklin Clark Fry, United Lutheran Church president, who was chosen to head the world organization for the next five years. He succeeded Bishop Hanns Lilje of Hannover.

"Christ Frees and Unites" was the Minneapolis theme. Deep theological discussion marked the Assembly, with a 3,000-word "message from Minneapolis" studiously worked out and commended to the churches for study and comment. Keyword in freedom and unity is Christ, the message insisted. "Neither by ideals nor by enthusiasm, neither by tolerance nor by agreements are we made one—but by Jesus Christ."

CHURCHES VS. COMMUNISM

IN GERMANY'S East Zone the Communist regime waged a bitter fight to cut down the influence of the church. Lutherans make up a large majority of the area's population.

Major weapon against the church was the Communist youth dedication program, an atheistic counterpart of Christian confirmation. Youngsters were indoctrinated at classes—often held during church hours—and then asked to vow allegiance to the Socialist state. Churches battled the rite, pleaded with Christian parents to keep their children out of it. Parents responded so well that desperate Red leaders threatened to make it compulsory. Children who refused to participate would be barred from college and from most employment.

SPEARHEAD OF THE CHURCH'S defense was rugged, 77-year-old, goateed Bishop Otto Dibelius of Berlin, whose diocese lies mostly in the Russian-occupied zone. Red threats and warnings failed to move him from insistence that the church's constitutional rights be respected.

First outright move of the Communists against the churchmen resulted in the November conviction of the Rev. Siegfried Schmutzler, 42-year-old student pastor at Leipzig University. Charged in a Red "show-trial" of sabotaging the government's program by publicly condemning Sunday factory work which kept people from church services, Pastor Schmutzler was sentenced to five years at hard labor.

Another churchman under fire was Dean Arnold Maercker of Schwerin, who had refused to permit a church funeral for a girl who had taken part in the youth dedications. Authorities arrested the dean, but no trial has yet been held.

IN HUNGARY Bishop Lajos Ordass, former Communist prisoner who was re-

stored to his post as head of the Hungarian Lutheran Church in late 1956, appeared to be fighting another strenuous battle for a measure of church freedom. At year's end Lutherans were stubbornly refusing to accede to government demands that they restore to office Communist-sponsored candidates including former Bishop Lajos Veto.

Bishop Ordass had been keynoter at the Minneapolis Assembly. He had been elected a vice president of the LWF at Lund in 1947, was unable to serve actively because of his jailing by the Reds two years later. In 1957 the LWF had again elected the gallant Hungarian churchman, prayed that history would not repeat.

IN THE U.S.A.

Martin Luther, scheduled for TV presentation over Chicago station WGN just before Christmas, 1956, was barred from the airwaves because of vaguely-defined protests the station reported it had received. Later investigation pointed to the Roman Catholic archdiocesan headquarters as the source of the protests. Protestant, Jewish and civil liberties groups banded together to fight the TV censorship, threatened to carry the case to the Federal Communications Commission as an abridgement of freedom of speech.

The film got on the air later in Milwaukee, was then shown over another Chicago station.

Although *Baby Doll* bore no noticeable resemblance to *Martin Luther,* it also ran into Roman Catholic censorship when Cardinal Spellman denounced the film from his New York pulpit. Catholics were forbidden to see the film. Some picketed or boycotted theaters that showed it. Reviewers held that it wasn't a very good film anyway, but it became another issue in the growing problem of religious censorship.

NEW YORK's Madison Square Garden had its longest-run attraction when Evangelist Billy Graham's "crusade" hit the big town. For 109 evenings Graham meetings were held, drew 2,131,600 attendants. Theologians were divided over the value of the campaign. Union Seminary Vice President Reinhold Niebuhr criticized Graham sharply for oversimplifying the Christian life. Seminary President Henry P. Van Dusen disagreed, pointed out that Graham's message reached thousands who had never heard of Niebuhr.

CONTINUING commercialization of Sunday brought increasing protests. Protestant, Roman Catholic and labor groups

NATIONAL COUNCIL'S HEIFER exhibited at St. Louis Assembly in December represented material aid shipped overseas by Church World Service. NCC President Eugene Carson Blake and General Secretary Roy G. Ross look on

OON HOUR CROWD in Wall Street, heart of New York's financial district, pauses as Billy raham conducts an evangelistic meeting. At another New York meeting nearly 100,000 jammed to Yankee Stadium to hear Graham. Total attendance at 109 meetings was well over two million.

ined hands to halt widespread opening retail stores on Sundays. In Oregon, laho and Montana Catholics in Archshop Edward D. Howard's diocese were rbidden to "work, conduct business, or shopping on Sundays." Violation of is edict required confession and penace. A similar ruling had been put into rce in Chicago by Cardinal Samuel ritch.

RACIAL INTEGRATION continued as a ajor topic. Churches reaffirmed their nets that all races should be accorded ual rights, but no major incidents inolved churchmen. Most of the violence ared around school desegregation, with ittle Rock, Arkansas, a focal point.

The General Assembly of the Presbyrian Church U.S. (Southern) approved e Supreme Court's decision outlawing hool segregation and voiced its disapoval of all forms of racial inequality. he Richmond, Virginia, ministerial asociation condemned its state's rigid stand gainst integrated schools. Eighty Protstant pastors in Atlanta issued a statement pleading for Christian principles in race problem solutions.

BINGO BECAME a church issue as New York State's Council of Churches waged a losing battle against a constitutional amendment that legalized the game. Roman Catholics took no official stand, but many of their churches were said to have profited from the game. Veterans' organizations strongly supported legal bingo.

TWO CHURCH MERGERS were completed. The union of the Presbyterian Church U.S.A. and the United Presbyterians was approved by both bodies. A uniting synod at Cleveland in June dramatized the merging of the Congregational Christian Churches with the Evangelical and Reformed Church to form a new body, the United Church of Christ.

AMONG LUTHERANS

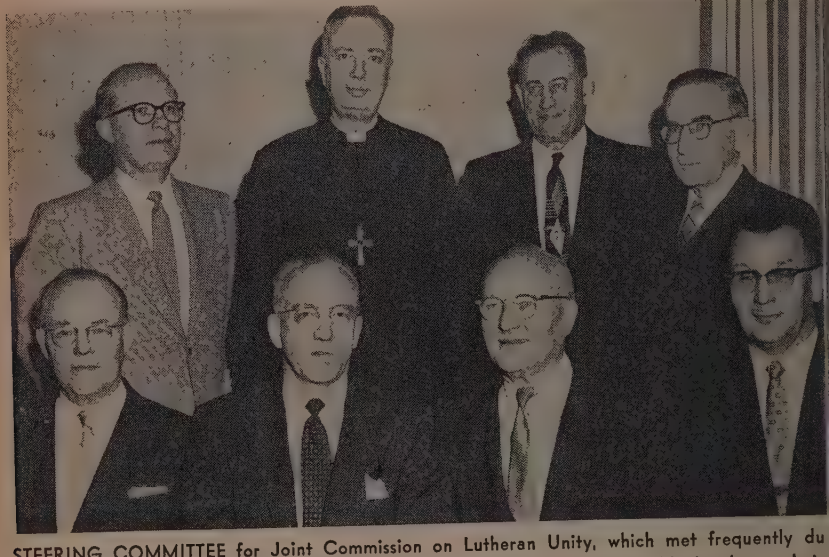
MERGER REMAINED the important inter-Lutheran topic in 1957. Working together, all Lutheran bodies except those of the Synodical Conference also com-

pleted preparation of a *Service Book and Hymnal*, saw it go to press Dec. 5.

The first merger to be completed will bring the American, Evangelical and United Evangelical churches into a 2-million member body to be called The American Lutheran Church. Constituting convention is set for 1960, with the merged church to start functioning Jan. 1, 1961. The Lutheran Free Church took a second referendum to decide whether to become a party to this merger, defeated it by almost the same margin as on an earlier ballot.

NEXT IN LINE were the Augustana, United Lutheran Church, American Evangelical, and Suomi Synod churches which cleared away many blocks on the road to union. Conventions of the bodies in 1958 were expected to deci the speed of further developments, b observers saw a 1962 merger possib The merged body would have nearly million members, be the largest U Lutheran group.

NATIONAL LUTHERAN COUNCIL elect ULC Secretary F. Eppling Reinartz as head, continued programs of service eight Lutheran bodies. As U.S. em gency refugee programs ended, Luther Refugee Service counted up nea 55,000 who had been aided to enter t country. A permanent service to imm grants was projected by the council a replacement for the former emerger programs.



STEERING COMMITTEE for Joint Commission on Lutheran Unity, which met frequently du the year. Seated are Dr. Oscar A. Benson (Augustana), Dr. Malvin H. Lundeen, chairm (Augustana), Dr. Carl C. Rasmussen, secretary (ULCA), and Dr. Raymond W. Wargelin, chairman (Suomi Synod). Standing behind them are C. W. Sorenson (Augustana), Dr. Fran Clark Fry (ULCA), Dr. Alfred E. Jensen (AELC) and Judge James F. Henninger (ULC

LEADERS OF WORLD LUTHERANS were photographed at Minneapolis. Dr. Franklin C. Fry succeeded Bishop Hanns Lilje (in foreground) as head of the 50-million-member organization

CANADIAN LUTHERANS continued to discuss possible merger into one 230,000-member church and strengthened cooperative programs through the Canadian Lutheran Council in many fields.

IN THE ULCA

UNITED LUTHERANS at year's end were talking about the shocking attrition of synod's presidents. Five had died suddenly over a 14-month period—four from heart attacks, the fifth in a highway accident. A sixth had resigned to return to the parish ministry.

THE BIG LUTHERAN Evangelism Mission ended its two-year course in early November. With hundreds of area missions completed, about 90 per cent of the ULC's congregations had experienced the uplift of the intensive program. Complete figures were not available on new members won into the church by the effort, but many congregations reported big gains.

THE TATTOO of riveters marked the construction of two new headquarters buildings for the church. In New York, the first occupants were moving at year's end into the addition to the Lutheran Church House. In Philadelphia, finishing touches were being put on the new Board of Publication building.

DEACONESS WORK branched out into a new field as the Board recruited the first group of AIDS—associates in deaconess service—for a one-year tour of duty.

COLLEGES reported increased enrollments and strengthened programs. Most spectacular events were Carthage's decision to start a second campus at Kenosha, Wisconsin; and Wittenberg's to change its name to "university" in 1959.

ABOUT PEOPLE

Little *Hildy Ellis* found a haven with her Jewish foster parents in Florida. Born out of wedlock to a Roman Catholic mother, the little girl had been the object of a long legal battle to compel her to be brought up by Roman Catholics . . . *Dr. Donald L. Houser* was named executive secretary of the Board of American Missions, to take office Jan. 1 . . . *The Rev. William Howard Melish* was in and out of the news all year. The embattled supply priest at Holy Trinity Episcopal Church in Brooklyn had been under fire for 10 years because of alleged leftist leanings, was finally deposed by court order which in November ruled the election of his successor valid . . . *The Rev. Paul J. Mackensen* was released from Chinese prison after serving a five-year sentence for alleged espionage, but chose to remain in China. He resigned as a ULC missionary, was later reported teaching English at Shanghai.

A Churchman's Almanac

January - March, 1958

By B. J. STECKER

JANUARY

WINTER STANDS STILL IN JANUARY. Other months before and after are different. We think of autumn moving south as the birds fly. Or within another month spring will come marching up from the southland, as daffodils nod.

We are caught in the midst of snow, blocked highways, overshoes, the long quiet nights. Youngsters take it in stride in skating, hockey, and skiing. Older people are content to wait it out in some comfortable chair.

Our city newspapers print much about southern resorts, and cruises on warm waters to enchanted islands of the South Pacific. Many of our friends disappear for a fortnight or more, with summer clothes in their suitcases.

JANUARY is the month of inventories, payment of taxes, resolutions gone sour (they were not too sincere in the beginning), bills, reports, prophecies of the new year. Schools reopen after the Christmas holidays. Our first seed catalog arrives. We start our pansies and carnations for spring planting.

January lacks glamor, incentive. But before its close we will notice that th days are getting longer, and the first Ja uary thaw speaks of changes to come.

JAN. 6 is the Feast of Epiphany. Th is the day when we remember the Wi Men of the East arriving in Bethleher seeking out the Christ Child. The churc emphasizes its missionary program du ing this season.

Jan. 25 marks the anniversary of th conversion of St. Paul on the Damasca highway. What a cruel, fanatical stuffe shirt he was, gripping in his hands pape to destroy Christians, and he was talkin to himself in hatred of this new sec "breathing out cruelties." He would gi the new church no quarter.

God saw it differently. Paul was struc blind and when he returned to Jerusale he humbly sought out the fellowship those he wanted to destroy. The Pa we know and love is the Christian state man, preaching "Jesus Christ and hi crucified for the sins of the world."

We will wait out this January as v have in other years. It has come but has no right to remain.

FEBRUARY

FEBRUARY stands poised. You do not know what to expect and when. A roaring blizzard may come sweeping out of the north, or days may be filled with warm sunshine. Prepare to defend yourself. But even on the coldest days the snow melts on the pavements. It is a good month to wear rubbers. The days lengthen, and you know that winter no longer has a grip on things.

This is the month when baseball teams go south for spring training. A fly or two will come out of hibernation and seek the warm window pane. They and ladybugs are the first sleepers to awaken. One suspects that Ma and Pa Robin look at each other with knowing glances, and may already have begun their slow journey north.

IT IS SAID that more notable men have been born in February than in any other month. George Washington, Abraham Lincoln, and the list strings out endlessly. "Hardin County 1809" was a famous cartoon by Webster. Two pioneers in coon-skin caps stop and talk on a trail. "What's new in the village?" one asks. And the other replies, "Nothin' 'cept for a new baby at Tom Lincoln's. Nothing ever happens here."

February lacks luster of great church festivals. Of course there is Candlemas, the second of the month. It commemorates the presentation of the infant Christ in the temple. In the 11th century the custom was inaugurated of blessing all the candles for the whole year. Candles then were the chief means of light at night. Today we merely press a button and the whole room is flooded with good light, although most of us keep a candle handy for the failure of light in storms.

Valentine Day falls on the 14th. It was named after two third-century martyrs. Our present observance has a pagan origin. At any rate, some pretty valentines will exchange hands. It's a sly way to say what you are afraid to speak out. There used to be some ugly penny valentines exchanged; that's gone.

Ash Wednesday on the 19th this year strikes somberly in this drab month. As the fields must be plowed up for the spring planting, our hearts must be harrowed by fresh thoughts of our unworthiness and of God's gift of salvation. But the bulk of the Lenten season awaits us in March.

Most of us have now caught our breath, taxes are paid, most of Winter is behind us. Before the month is over, many of our seedling flowers will have sprouted. Perhaps it's a good thing February only has 28 days. When they are spent we feel like saying, "So Long."

Dr. Stecker is pastor of the Church of Our Saviour in Fond du Lac, Wisconsin.

MARCH

MARCH IS A MONTH for adjectives. It can become vindictive, explosive, kind, peaceful, hopeful, desolate. Winter lies behind us, save for a random blizzard. As there was frost on the pumpkin in October, so there is frost in the morning in our gardens. But the March sun rides high and handsome. It is lengthened to at least ten hours for the day, and means business.

Corners and angles in our rooms have a warmth they did not have in January. March winds sweep in, whipping the Monday wash to dryness, bleaching as well. Youngsters fondle their marbles and oil up their roller skates. The plowed fields are ready to plant. Baby carriages come out to give fresh air to the newly born. There may be rain, snow, hail, and always mud underfoot.

THE BRIGHT DAYS and frosty nights send the sap of the sugar maple up. Sap pails hoard the precious fluid, and great vats are used to boil it down to give us nature's own sugar and syrup.

March brings us the new look in style for clothes, fashion shows, marvelous displays in greenhouses. Rivers rise to their banks, and shortly the spawning fish will seek the headwaters.

It used to be the time of the year when willow branches were gathered, cooked, stripped of their bark and used for making baskets. That is a lost art. Hens begin to nest, and the postoffice is filled with the music of day-old chicks as the find their way to farms for early summe fryers.

MARCH is a good month in every way The bark of the fruit trees takes on lively color. Shortly the pussy-willow first flower of spring, will be gathered fo home decoration.

There are the thickening buds, th strange stirrings in the bosom of th earth, the running sap. This is the mi acle which transcends our imaginatio Quietly the prayer forms in our hearts "O God, who putteth the seasons in thei orbit, whose mighty hand giveth life t all, whose pattern of design is so varie and who in due time will flood the eart with Thy goodness . . ."

MARCH GIVES us most of the Lente season. The true Christian anticipate this quiet season of meditation. Here the only answer we have to our grea spiritual hunger. God come down upo this earth to reach us. Christ is our elde Brother. This is no greater miracle t the believer than any that March pro pounds.

Yet who can plumb the depth of hu man degradation that brought our Lor to his cross? Who cannot see, in ever character of the Passion, life as it is sti lived out on earth? Who can watch an understand the Christ of Gethseman enduring the disloyalty of his own? A of Lent is in the minor key.

Lutherans Agree on Doctrine

Chief theological statement for merged church was approved without dissent from any member of the Joint Commission on Lutheran Unity

WHEN SPOKESMEN of four Lutheran churches first met in December, 1956, to talk about possibilities of a merger of their churches, there was remarkable agreement on basic theological questions.

A comparison of statements of the doctrinal bases of the four churches (American Evangelical, Augustana, Finish Evangelical, and United Lutheran) showed they agree in their witness to the faith which is described in the ancient Christian creeds and in the Lutheran confessional statements of the 16th century.

The Commission appointed four theologians (Karl E. Mattson, T. A. Kantonen, A. C. Kirkegaard, Walter J. Kukkonen) and assigned them to write a statement on "The Word of God and the Confessions." A year later, the "Preliminary Doctrinal Statement on the Word of God and the Confessions" was ready for approval:

1) The church bodies represented by the Joint Commission on Lutheran Unity hold in common that the Holy Spirit creates and sustains the Church through the Gospel and thereby unites men with Christ through faith and to one another in the fellowship of that faith.

2) They further hold that the Word of God is essentially "the Gospel of God concerning His Son," that is, the good news of God's creative and saving grace made manifest in Christ. The title "Word of God" belongs primarily to Christ himself, the Word incarnate, for in Him God reveals and imparts himself to men. It applies derivatively to the Christ-centered message of the Old and New Testaments, as well as to the proclamation of the Gospel in the Church.

3) They treasure the Holy Scriptures, therefore, as the primary witness to God's redemptive act in Christ, for which the Old Testament prepared the way and which the New Testament proclaims. In the Church's continuing proclamation of this Gospel the Holy Scriptures fulfill their purpose as God's Word. As such they are normative for the faith and life of the Church.

4) They accept the three ecumenical creeds, namely, the Apostles', the Nicene, and the Athanasian, as true declarations of the faith of the Church.

5) They accept the Unaltered Augsburg Confession and Luther's Small Catechism as true witnesses to the Gospel, and acknowledge as one with them in faith and doctrine all churches that likewise accept the teachings of these symbols.

6) They accept the other symbolical books of the Evangelical Lutheran Church, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's large Catechism, and the Formula of Concord, as further valid interpretations of the confession of the Church.

7) They affirm that the Gospel transmitted by the Holy Scriptures, to which the creeds and confessions bear witness, is the true treasure of the Church, the substance of its proclamation, and the basis of its unity and continuity. The Holy Spirit uses the Church's witness to the Gospel to create Christian faith and fellowship. When this occurs the Church fulfills its divine mission and purpose.

Germans Are in Trouble with Reds

Beyond the Brandenburg Gate, where Communist sector of Berlin begins, churches have new difficulties in staying alive

By REINHARD GROSCURTH

WITHIN RECENT WEEKS there has been much in West German newspapers about the worsening church-state relations in the East Zone. We read reports of imprisonment of quite a few church people, about the denial of entrance papers to West German church officials, and about the sudden currency exchange in the East German Republic (DDR).

This news does not really tell us what is going on behind the scene in the East German church life. But recently I had a three-day visit with one of my friends from East Germany, and received from another friend a long letter which had slipped by censorship. Both are pastors.

THE FIRST FRIEND told me it will be at least a year before he can come to the West again. Until recently most inhabitants of the DDR could get their exit permission without too much trouble, but there is now much tighter control. No state officials, party secretaries, teachers, university or high-school students are now allowed to leave East German Other people can get exit papers once year, but only if they have close relative in the West.

It is becoming more and more difficu for West Germans to enter the East Zon I know of a man over there who wante his sister from the West to help his wi with the delivery of a child. But sinc this pastor had not voted in the last ele tions, the entrance papers were denie

Two pastors from Westphalia we supposed to attend a general church vis tation in Salzwedel and were not ac mitted. Pastor Mumm from Minden i Westphalia had attended a church cor ference in the East, but was expelled b fore the conference was over. When h asked for an explanation, the goverr ment wrote some weeks later about "mistake of names."

Even prominent church leaders ar denied permission to enter the East Zon Bishop Dibelius has not been there fo many weeks, although a large part c

the area under his ecclesiastical supervision is in East Germany. Bishop Herntrich from Hamburg was to speak at the 125th anniversary of the Gustav Adolf Society in Leipzig, but he and other speakers from the West were not allowed to attend. So the anniversary celebration did not take place.

The church press has increasing difficulties. Copies of papers are frequently seized and paper supplies are withheld. To get construction licenses for church buildings seems to be almost impossible.

All these things have happened before. Our friends over there are accustomed to them. But they have never seen such hostile gestures toward the church as within the last few months.

THERE IS much evidence of the attempt of the Communist state to get direct influence inside the church. My friend writes, "The church becomes more and more a hostile foreign body which has to be liquidated, this time by another method than up to now.

"This is the reason for the attempts to cut off Bishop Dibelius from his churches, to hinder all building and printing. From this viewpoint one understands why two university pastors have been imprisoned for outspoken anti-Marxist ideas. Their trials are expected within the next weeks."

My correspondent reports that Provost Märcker of Mecklenburg was arrested. He denied a church funeral to the daughter of the director of a Communist collective farm (*Kolkhoz*) because she had attended a youth dedication instead of confirmation. He is accused of "inhuman behavior" and of "violation of the equality of citizens."

At the same time Communist officials in this district got orders "to control all church authorities to insure strong ob-

Bishop Dibelius' sermons call large crowds to Berlin's St. Mary's Church

servance of democratic legislation and the principles of socialist morals." This means direct influence of the Communists in the inner life of the church.

CHURCH President Grünbaum and one of his co-workers were imprisoned in connection with the currency exchange in the East Zone. On Oct. 13 the East German radio announced that all currency had to be exchanged that day for new money since "the West German capitalists have tried constantly to undermine the whole currency system of the DDR." Each citizen was allowed to exchange 300 marks at the old rate (about $20). For those who had more money, special commissions were to investigate whether this money was legal property or earned by speculation. Most people had more than $20 in cash on hand,

since they did not trust the banks. They have lost most of their savings.

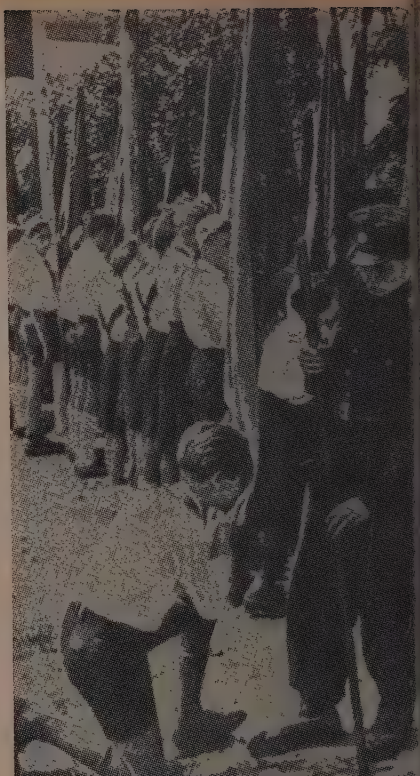
This exchange concerned the church. Through certain channels it has been possible to aid our friends in the East Zone from the West and get the unofficial exchange rate of one West mark for four East marks. It seems that in the Church of Saxony large amounts of such funds were on hand when they suddenly became worthless.

Mr. Grünbaum and his helper were caught when they made an attempt to trade in at least part of this money. My friend writes that "The fact is awkward indeed. To justify this procedure means an outspoken 'No' toward the laws of our state and an open statement against our state's handling of church affairs. At this point our belief in the unity of the church on both sides of the Iron Curtain—and the responsibility of the one part to help the other—came into bitter conflict with our state.

"Should we as the church try to justify this deed in public? It would mean a public declaration against our government and against the laws of our state. Would not such a public declaration hinder the proclamation of the gospel more than the lack of money and the imprisonment of these churchmen?"

SINCE THE REFORMATION, Germany always had the "People's Church," which means that everybody belongs to the (Roman Catholic or Protestant) church, that every child is baptized, confirmed, married in church, and finally buried by a pastor. Each person had to pay his church taxes. Very few abandoned this church connection. This system is in the process of breaking up in the East Zone.

It is not only the Communistic youth dedication which is intended to replace confirmation. There are substitutes for



YOUTH DEDICATION IN RED ZONE
East German boy kneels before Red fla

other Christian rites being offered by th state. One is the "celebration of name giving" instead of baptism, suggested b the town clerk to each family givin notice of the birth of a child.

Then there is a chance to have a mar riage ceremony performed by a part secretary with all solemnity. The part even prepares the dinner and fixes th rooms for such celebrations. About th same thing takes place in connectio with funerals.

CONCERNING youth dedication, th Communist Party is trying to develo

attractive ways of diverting children from Christian confirmation. Church instruction for confirmation requires that one must attend at least a lesson each week for two years. Preparation for "youth dedication" consists of only 10 hours of instruction—part of this consisting of interesting events which are more attractive than learning Luther's Catechism. For instance, youngsters are invited to attend a play at a good theater. They can visit the observatory and museums in East Berlin. It must be expected that next spring many children will take part in the youth dedication, regardless of the strong opposition of the church.

ANOTHER FACTOR in the drift away from the state-church system is the church tax. Until recently the state helped the church to collect the taxes. Now all help has ceased. In state-owned factories one can find posters saying: "Did you know that your church taxes can no longer be collected?" thus encouraging people not to pay them.

Although this will have drastic effect on church budgets, my friends who are pastors in the East Zone are glad about this development. The freewill offerings of the church people have increased 500 to 1,000 per cent in the last few years. Though wages are very low in the East, our friends over there are giving their churches more than we do in the West.

Pastors can often see by the willingness of their parishioners to pay extra money whether or not they are prepared to stand for the church. "We didn't have a very good conscience about the whole business of church taxes," my friend told me. "The unwillingness of the state to help any longer in this respect is the best lesson for stewardship we could get."

ONE ADVANTAGE is the opportunity to establish stronger church discipline. People who don't pay their share of the church budget have no right to expect church services for weddings and funerals in the congregation of this friend of mine. He told me that many other pastors take the same position.

While most of the serious Christians favor this change from a state church toward a free church, in which each member is a genuine member, difficult problems arise. The most disturbing is whether the baptism of infants can be maintained. According to Lutheran doctrine, infants are baptized into the faith which they will themselves confess when they are confirmed.

But if youth dedications are to be attended by a large part of the once baptized children, they'll never have a chance to speak their own "Yes." Can this be justified by any Christian? Is the only other answer postponing baptism until the age of 14, at which most children are now confirmed?

RED CARTOON RIDICULES DIBELIUS
Bishop is replacing steeple with A-bomb

Another question asked by the pastors—disturbed by the shortage of ministers—is: Which kind of pastoral work is really worth while? The situation seems to require a reduction of church bureaucracy. Many clergymen who formerly held administrative positions are finding their way back into the parish ministry. It is true for secretaries for youth work, men's work, and so forth.

In some districts all pastorates have been divided into three groups. Group "A" has top priority if a pastor is needed. Group "B" may get another pastor if one is available. If a pastorate of group "C" becomes vacant, it will be combined with another parish in the neighborhood. This is the reason why my recent visitor is responsible for three pastoral charges. With seven villages and about 3,000 people to care for, he serves an "A" post.

In spite of lots of work the pastors have to do, a group of them recently asked Bishop Jänicke of the church province of Saxony to be licensed for secular employment. Two reasons given were (1) the low salary of pastors, hardly sufficient to raise a family. (2) They wanted to show their solidarity with the factory workers and get better contacts.

The bishop has not yet consented, but there may come a time when secular employment of pastors becomes a necessity.

There is an awakening of Christian laymen to their proper responsibility. In one village in my friend's parish, a railway worker became the spiritual pillar of the entire community. Two years ago on Christmas Eve the pastor at Christmas Eve could preach only in four communities, and this particular village had to be left out. In this emergency, the layman took the place of the pastor. Now he is preaching once a month.

There are quite a few in other congregations who are ready either to read a prepared sermon or to give their own sermons. This doesn't work in all parishes, and it will take time until more men are prepared for this work. But my friend was glad to have at least this one railway worker, "for," he says, "the church is never so crowded as on the days when he is preaching."

"I told you we shouldn't have called such a young pastor"

There's Work for a Woman

A young New Englander had never been so happy as now, afte finding a place in the "AIDS" program as full-time church worke

By ROBERT E. HULDSCHINER

IF GUNNEL STERNER had wanted the comfort and ease of a "social life" she could have had it. Her father is a business executive whose field of operations includes the entire western hemisphere.

The Sterners own a house in Greenwich, Conn. It is expensively furnished and decorated with the taste of cultured Europeans used to spending time and money in making their home a permanent place to live in. They have oriental rugs on the floors and 15th century paintings on the walls and ample grounds to grow their flowers. And the gc course is not far away.

Gunnel (the accent is on "el") lives a small room at the YWCA in Philade phia and cares for 44 children placed foster homes by the Children's Burea of the Ministerium of Pennsylvania. Sl works from early morning to late night, she has no time for a social lif and Sundays she is active in the your people's group at Holy Communic Church. Says Gunnel Sterner: "I' never been so happy before."

RECRUITERS for AIDS groups have problems. On several occasions prospects were lost because in the process of making out applications and contacting references they had decided that instead of enlisting in the one-year program they might as well enter full-time church service for good.

One of the first AIDS never made it to the orientation course. When she asked her pastor for references to submit with her application, he hired her as a parish worker. Several applicants signed up for the orientation course next February announced that they are no longer available. They have already accepted permanent jobs from church agencies and parishes.

GUNNEL IS ONE of 14 AIDS (associates in deaconess service) who are giving one year of service to the church. She was among the first group to participate in the program authorized by the ULC convention last year, and she feels that she has entered into a new stage of her life. She now sees a purpose and a goal she hadn't seen before.

The Sterners are from Sweden. They came to the United States in 1940. For Mr. Sterner it was a business trip but he took the family, wife and three children, along. They returned to Sweden for a few years after the war but are now firmly established in America.

Gunnel, her parents thought, ought to choose a profession that would do justice to her background. She studied philosophy and psychology at Simmons College in Boston and graduated with a masters degree in library science. At 25 she was circulation librarian of the Lexington, Mass., public library. Her parents were satisfied she was on the right track.

Gunnel was not satisfied. Her job held no challenge for her. She labored over records and statistics, prepared displays and took care of public relations for the library. Books, she thought, were interesting but dead. She wanted to deal with people.

HER DESIRE to deal with people had much to do with a decision Gunnel had made earlier for herself. She had been confirmed at University (ULC) Church in Cambridge while a student.

This, she emphasizes, was her own decision. Her parents share with many cultured Europeans the aloofness from the life and work of the church. But Gunnel was attracted. She cannot analyze her feeling, but she knows that affiliation with the church was a deeply felt need for her and that it grew into a desire to express her Christian concern through service.

She thought of entering the nursing profession. Efforts to enroll in a nursing school ran into difficulties. She had passed the age at which she could have been accepted in the school of her choice.

At that time she heard from her pastor, Henry E. Horn, about the AIDS program. Pastor Horn is vice president of the Board of Deaconess Work. Gunnel asked to confer with Sister Louise Burroughs who was just then recruiting women for the first group in Connecticut.

On Sept. 1 she resigned from her library job and went to attend the three-week orientation course at the Philadelphia Deaconess House. Now she is attached to the Ministerium's board of inner missions as a case worker.

IN THE LANGUAGE of the Children's Bureau, Gunnel carries "a full case load." The 44 children she supervises are distributed among 17 foster homes. Some of these homes are concentrated in a small suburban area of Philadelphia. When Gunnel drives up in the black

Chevrolet sedan of the Bureau, word travels fast from home to home. She has to see every one of the children in her care in that neighborhood. Children are sensitive and don't want to feel they were left out of her round.

"There is no such thing as a daily routine in my work," Gunnel says happily. And there is very little desk work. Most of her time is spent with the foster parents and children, listening to their joys and troubles, playing with the small ones, talking to the teenagers.

Not all of them are happy, some are hard to handle. She has less trouble with boys ("I like boys—all sizes") but she has found that patience and love can go a long way toward dealing even with the complaints of a 15-year-old girl who is hurt because her foster mother will not let her go out dating.

GUNNEL WILL BE an "AIDS" until next summer. She intends to stay in church work, is attracted by the diaconate, but the final decision can wait. She believes that the other 13 women in the current AIDS group are having experiences similar to hers.

They all were eager to work for their church and to find out how they would react to the challenge of Christian service. Even if at the end of the year they return to their former professions, they'll still be richer for the experiences they had.

APPLICATIONS are coming in meanwhile for the next AIDS group which will begin work in February. "What we need are young and mature women," Sister Louise Burroughs says. "Those between 30 and 55 years of age will serve in children's institutions. We have requests for them from homes for young children. Most important qualifications are patience and love for children."

Based on her experience with the first group, Sister Louise is confident the request will be filled.

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THE CHRISTIAN faith is not a matter of working at your religion but a new awareness of the God who is at work in you.
—EDMUND A. STEIMLE in *Are You Looking for God?* (Muhlenberg)

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GOD WANTS US TO SEEK HIM

LATE ONE AFTERNOON I quietly let myself in the front door, walked noiselessly to my bedroom, and locked the door. I was weary from an afternoon of hospital calls and fighting the busy city traffic between visits. I had hoped to find time to lie down and relax. However I soon heard the knock of a little hand on my door. My four-year-old son had noticed my car parked in front of the house. I remained quiet after the first knock, hoping that he would go away. After the second knock I asked, "Who is it?" A small voice replied, "I'm your little boy."

The warmth of his answer—the acknowledgment of our relationship—his obvious eagerness to see me—all of this in the flash of a moment chased away my weariness. With an energy born of love I opened the door to a little boy who wanted to see his father.

Exactly in the same way that my son made me really joyous, we acknowledge to our Father in heaven that we are His children. BEN D. VARNER

FIVE MAKE A FAMILY:

YEAR'S END

I HADN'T REALLY expected to invite the Detrands to our New Year's Eve party. They are quite a bit younger than the others who were coming and I thought they might prefer to spend such a gala evening with someone else.

It was sheer chance, my meeting Doris while I was out grocery shopping. I pushed my basket into line and nearly bumped into her as she headed for the same counter.

"Connie! Go right ahead. I know you have lots more to do than I have. You go first."

"I'll do that, if you really don't mind. Susie has gone to the five and dime and then we are going to pick up Pete at the 'Y.' But I do have a mammoth order. I hate to make you wait."

"I've nothing better to do. I haven't planned anything for New Year's Eve. Seems I just don't care."

"Here! That's no way to start the new year. You should be full of vim and vigor." I smiled at her as I began piling things on the counter. "Why don't you and Bill join us? We are just having a few of the neighbors. But it happens they are all from the church, so you would know them."

FOR A MOMENT she brightened. Then she said, "Thanks, but I just don't know about Bill. I see so little of him. He's working very hard with all this year-end pile up at the office. We—" She looked around to see whether anyone was close enough to hear us. The artificial blond in slacks and plaid jacket was very much interested in what we were saying. Doris sighed.

"Look," I said, thumping the cans of frozen fruit juice onto the sliding conveyor belt, "I'll expect you unless Bill actually refuses. If he does, you can call me."

"All right. It's really sweet of you—and I've been wanting to thank you for suggesting that we have the two children from the Home at Christmas. They were darling and seemed to have such a good time. They are coming again next Sunday."

"Don't thank me. That was part of the Christian Service Committee's project. So many of the children have at least one parent who can take them out on holidays that it makes it rough for the others."

I PAID my bill and hurried on to help Susie finish our errands. She was as excited about the party preparations as though the party were hers. Not so the other two. Pete's going to spend the night at Ken Bruce's, but first they're going to crash a party one of the girls in their class is giving. Naturally, the girls suggested the idea and the boys are pretending they are going to ruin the party. Everyone concerned knows what they really mean. Mrs. Bruce has promised to check on the boys and make sure they don't get carried away by their own pretense.

Karen, on the other hand, is being very grown-up. Especially so since she found out that Chuck Mawson is going

to a dance with the remnant of his high school crowd.

When Karen heard that Chuck and Marilyn would not be at our house, she forgot her qualms about going to the other party with Frank. I get a little dizzy trying to keep up with her changes of mood. Perhaps I should take Dan's advice and stop trying! So long as I know where she is and approve of it, why try to understand her motives when she doesn't understand them herself?

THE EVENING turned out to be a success from every point of view. By supper time the children were so excited, I wondered whether they could settle down to family prayers. But they did. Karen had even selected a special collect she thought we should use. Susie had made a list of our family blessings—with some help from Dan, I must admit. It was a satisfying and happy time.

By the time Karen and Pete had left and our guests began to arrive I was ready for a pleasant time with them. The Mawsons arrived first. "Afraid we'd miss something," Charlie explained. He was in rare form and helped keep things rolling.

I had reason to be grateful to him when Bill Detrand got started on business. Apparently Bill had made no objection to coming, but he was quite tense and formal. He was very quiet until he got a chance to talk to Charlie alone in a corner by the fireplace. Then he started in on the business picture and its relation to the national situation.

Charlie cut him off good naturedly but definitely. "None of that tonight, Bill. I came for a good time and to forget for a while that I am a businessman. I left my inventory behind when I left the store. I've turned over a new leaf, brother. It would be good for you to do the same. Let's not spoil the party for ourselves."

Bill looked slightly miffed for a minute. Then he brightened up and seemed more like the person he had been when he first came to town. Doris, too, relaxed and seemed to be having fun.

JUST BEFORE midnight, as I was fixing the refreshments, she came out to the kitchen to join me. "Let me arrange those sandwiches. They look so pretty, yet I see you have some real man-sized ones there."

"Self-defense. I hate to see the men take my dainty little ones in one gulp without even tasting them! Want to put some of these bits of water cress among them for garnish?"

"I don't want to get solemn, but I've learned something tonight, I think. Did you notice how Bill went along when Charlie set the pace? I think I've been paying too much attention to Bill's moods and not doing enough to change them. I've always been afraid of being one of those domineering wives who has things all planned when her tired husband comes home. I've been so afraid of forcing my desires on him, I believe I've gone to the opposite extreme and not let him know what I'd like to do. And often, I believe, the change would be good for us both."

"So long as you don't go to the opposite extreme either." I laughed, but I meant it. Even on New Year's Eve it is dangerous to formulate rules of conduct in relation to other people. Where human beings are concerned you do have to play by ear. But you have to train your ear to hear the overtones.

She laughed with me and I realized it was one of the first times I had ever seen her really laugh as though she enjoyed it. "Want me to wake Susie? We promised, you know."

WORSHIP NOTEBOOK

NEW YEAR RESOLUTIONS

TIME FOR many people is marked by a four-digit number, ANNO DOMINI (The Year of Our Lord) 1958. Although we all know that this calculation is not exact, the system of marking the years is Christian.

Since Christianity has had such influence on our civilization, I've often wondered why the world does not observe the Christian calendar. What is the reason for beginning a new year on the seventh day after Christmas instead of on the First Sunday in Advent?

Some day I'll get around to doing a little research. In the meantime, like everyone else, I'll welcome in the new year at midnight on Dec. 31. And, like a lot of other people, I'll let my mind wander to those resolutions I ought to make.

Far be it from me to upset tradition. Why not try a few of these?

FOR ALL OF US: If you were to prepare a time-study of your life in 1957, putting down the days, hours, and minutes you gave to all that goes into life, how much would you mark for prayer?

Probably the easiest way to answer is to count the number of times you went to church. If you're in the perfect attendance club, you could put down 52, one for each Sunday, add another 7 or 8 for Lenten services, and allow an extra 10 for other services. That brings the total to 70 hours.

If you want, you can count up all of the meetings you attended at which devotions were offered, bedtime "Now-I-lay-me-down-to-sleeps," table graces—and—mark down another 70. Add them and your total will be about 140 hours.

That's less than the number of hours in a week. Less than one week a year is given to prayer. By the way, why not calculate how many hours you spend watching television. Don't be ashamed at the results! You have a lot of company.

WHY DON'T we pray more? I think it's because we don't know how. I've often wondered what people say or think when they enter a church, take their seat, and then bend their heads forward for a few seconds. Well, what do you say?

Prayer is supposed to be an exhilarating experience. Shutting out all sounds and thoughts, you and God talk together. You know what a joy it is to get into a satisfying conversation with a friend. Who wants to stop when, with a group or with just one other person, you can exchange penetrating ideas. But in order to talk you have to know what you're going to talk about. So with prayer.

THE PLACE to start is with the Bible. ("Well, back to TV. I just can't read the Bible.") Ever try the new Revised Standard Version or the translations of J. B. Phillips, particularly his version of the epistles, *"Letters to Young Churches"*? Some Lutherans like the way the late Roman Catholic Monsignor Knox translated the Bible.

Take up one of these new versions. Get a firm hold on yourself and bravely shut off the TV set. And read not what Winchell or Pegler or Reston or Kilgallen says but what the Lord God says. Let

hose words sink into the very depths of your understanding.

Thrill to the wealth of meaning these words bring to your life. Then talk with God. Let the words you have just read become the measure of your life during the past day. Don't be afraid to admit your mistakes, and rejoice in God's gracious guidance. That's what prayer can mean. Will you start . . . now?

Along with your resolve to spend a larger part of each day in prayer, do some studying. Have you ever tried to read a book on theology, or church history, or worship? And while you read and pray and study about God and his church, don't forget, in making your resolutions, that you have but one place to be on Sundays and holy days, and that is in church.

FOR PARENTS: Those who have a sense of right and wrong often say, "I must spend more time with my children." But that's as far as it gets. How long has it been since you read to your children, or sat and talked about life and its mysteries and God? Or is the TV set a convenient baby-sitter for you.

Every family ought to have a time in every day when they are together as a part of God's family. A few verses from the Bible (try a modern translation), depending upon the ability of the children to absorb the words, with a brief explanation and time for family discussion, and then prayers in which each one offers some expression to God, will do more than all of the "important things" you think you can do for your family.

FOR THE OFFICIALS of parish organizations: What's the purpose of your group? Are you truly extending the work of Christ and his church, or is yours a busy bunch of bureaucrats snowed under with reports, committees, and projects? I feel sad when I hear of church women meeting to hear talks about the care of African violets. There's nothing wrong with such subjects, but do they bring people close to God?

Isn't it time that your group took a look at itself, and made a serious effort to find out if the teas, rummage sales, sauerkraut suppers, and the host of other "programs" of the year are anything more than just programs? Devotions which harmonize with the church year (please, no Christmas carols in Advent), study groups which make the Bible something more than a book to impress the pastor when he visits your home, and service projects which fulfill the Saviour's intentions are what you ought to be doing.

FOR CHURCH MUSICIANS: Sing! Play! Give it your best, but to God's glory and not to show off. Choir members: Resolve that you'll attend every service and every choir practice. Then you'll not grumble because you don't want to sing the Introit or the anthem. Choir directors: Concentrate on the service. First, get your choirs singing the Introit and Gradual before you try anthems.

If you direct young people's choirs, teach them the service too. Don't make them show-pieces that are set up in front of the church for some piece of special music designed to impress their parents and demonstrate your ability. Church music is that which is designed to bring worshipers into God's presence.

AND FOR PASTORS: If I were again a parish pastor, these are the resolutions I would make:

I will give myself more diligently to prayer and meditation. Though it be in wee hours when I am weary with the long round of calls and parish business, I will still spend time with God. I will

pray that he will give me more of his blessings that I may be a more faithful shepherd to my flock.

I will prepare my sermons more diligently. Drawing upon my own communion, I will try, as God gives me power, to make it felt in my people. Over and over again as I sit at my desk, as I enter my pulpit and look out upon my people, I will feel burning within me the words: "Sir, we would see Jesus."

And I will endeavor to make my people know the joy that comes of a thoughtful, appreciative participation in worship. I will not be attracted by fancy trimmings or by my own importance, but will with renewed diligence make those moments of worship the gloriously exciting experiences they ought to be.

There they are—these New Year resolutions. Take them and make them your own. Improve upon them as you will.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Cocksure

QUESTION: We are having a very unpleasant time in our household, and it's all due to Matt's assertiveness.

When we were married I knew he had a lot of self-confidence, but I thought that was a good quality for success. But, as time has gone on, his confidence in his own abilities has turned into pronounced egotism. He always knows the answer, even when I know he is wrong.

Not only that, but he is forever deprecating other people and their opinions. He is especially hard on me—I am never right, I have poor judgment, I don't know the world, I am ignorant of human nature, I don't understand him.

Of course, I cannot sit idly by and accept all this without a word. I have told him of his braggadocio and exalted opinion of himself, as well as his lack of consideration for others. His derogatory remarks about other people are never made in their presence, fortunately, but I have to listen to all that. Our conflicts have become pretty severe.

Matt's mother has told me that in his early teens he remained very small, quite undeveloped until he was seventeen. He was one of the smallest boys in the school, and he had an obsession that he would always remain a child. Then he began to "grow up." Now, at thirty-four he is quite masculine in appearance and behavior. Maybe his unusual experience helped to make him the way he is.

But, whatever may be the case, the constant presence of one so over-bearing and cocksure is enough to drive me wild. I sometimes think I must leave him without delay. I have not yet talked to a lawyer about the trouble.

REPLY: It seems likely that a malfunctioning of the glandular system was the cause of Matt's failure to develop physically at the usual age. Any one can imagine under what stress he must have been placed, when in his mid-teens he remained a child physically and had no real assurance that it would ever be different. But when the glands caught up with the needs, he developed; and under the new conditions he came into a new self-confidence, which, as often happens in parallel cases, enlarged into assertiveness and arrogance.

We see the same thing in cases of suppressed individuals, and even races. When they begin to get more opportunity, freedom, and recognition, they tend to get loud, boastful, and "showoffy." It is possible—even likely—that such has been the case with Matt.

He should consult with his pastor or with a professional counselor. He apparently needs assistance in seeing the total picture, including his compensatory attitudes and expression. He should be shown the need of making a more realistic appraisal of self and adopting a more constructive attitude, which, in his case, means a greater degree of modesty or humility.

You too have an important part to play in the solution of this problem. Instead of pointing out Matt's faults, try to assume a more passive attitude, show more appreciation of his good points, ignoring the rest, in the hope that better things are on the way. Fault-finding, as a rule, does not serve a helpful purpose—it is more likely to delay any improvement. This may seem difficult, even unfair, but it is more promising procedure.

Conflict

QUESTION: I am a college student. I must confess that my work isn't so good as in high school. Sometimes I determine that I am going to get high grades, but then I bog down, and do no more than I must. I don't quite understand myself, or why I have these ups and downs.

My mother was a top student while in college, though she didn't finish the course, and she expects me to be at the top. I suppose she felt that her encouraging me was doing no good, so she rarely says anything now.

Dad got only to the seventh grade. Actually he didn't want me to continue in school. He thinks that since he has been able to get along without much education, anyone can do so.

As far as he is concerned it isn't important. If I'd flunk out he wouldn't mind it—maybe even be pleased. He wants me to get some kind of job. Mother continues to do a great deal of reading. She considers Dad an inferior person. I feel sorry for him, but am glad Mother holds to her ideals.

REPLY: You should take this problem to the personnel office of your school, and stay with it until it is solved. If you could adopt a more optimistic outlook you could probably solve it yourself, but, of course, viewpoint is part of the problem.

It seems to me that with a mother who has intellectual interests and cherishes ambitions for you, and with a father of the opposite type, you are torn both ways. Perhaps at times you want to be like your mother and you dig into your studies. In another phase, you surrender to your father's view of life.

With love for both parents, in the midst of various other feelings about them, you are having a struggle. But as matters appear from this distance, it lies within your own power to love and respect both parents, but to determine in an understanding way that for the best interests of self for the future, as well as for the welfare of the family, you should stand on your own feet, determine that you will be your best self, do good work in your courses, develop a sound social outlook, be true to your religious faith. Humanly speaking, your life is in your own hands. But your school counselor can undoubtedly help you.

BOOKS

MISSIONARY GENIUS

David Livingstone. By George Seaver. Harpers. 650 pages. $6.95.

David Livingstone denied that he was heroic. He thought of himself as a failure, for many of his dreams remained unfulfilled. Yet he remains as one of the moral giants of all time and his life becomes of increasing interest because of the critical importance of Africa, of foreign missions, and of racial relations, all of which were in the foreground in Livingstone's life.

Dr. George Seaver has achieved a monumental task in this eloquent biography. He has combined ample quotations from Livingstone's Journal with his own descriptions of the time and the country, until you have caught the spirit of this fascinating person.

Livingstone was one of the first medical missionaries who, a century ago, fought his way across the unbroken continent, learning the language of the people, dedicating himself with singlemindedness, exploring the territory, fighting against the slave trade, respecting native cultures, and recording the nature of the plant and animal life. He had a single purpose, but he was a many-sided man.

Livingstone traveled light, lived sparsely, and when Stanley found him toward the end of his career he had nothing of this world's goods. He had little to do with boards of foreign missions. He fit no mold. Left on his own he drove himself, his family, and his fellow-missionaries, exhibiting all of the difficult personal qualities of the genius.

This man identified himself with Africa, learned its language and culture, fought for the liberation of its inhabitants from their own ignorance and from others' exploitation. Dr. Seaver has portrayed the real man, shattering the legend, and allowing his readers to feel the reality of this man's complicated and magnificent dedication. This book is a "must" for every student of the Christian missionary movement, a joy for every thoughtful Christian, and a magnificent biography for anyone who appreciates the touch of genius in our midst.

Buffalo RALPH LOEW

PROGRESS AS FAITH

The Religious Faith of John Fiske. By H. Burnell Panill. Duke University Press. 263 pages. $5.

Here is a meticulous, illuminating, definitive study and critique of the intellectual development of an eminent 19th-century American historian - philosopher. Fiske's whole life was a labor to demonstrate God's purposes to man by the evolutionary science of his day.

By his "faith" we must understand this belief that the Divine manifests itself in the organic, inorganic, and historical realms through the evolutionary process; that man understands God through his scientific knowledge of this; and that the total development is ordained to produce progress and the perfection of man and his estate. For this faith, religion is the story of man's progress from "credulity" through "scepticism" to "science"; history becomes the story of "the triumph of good over evil." Religion and science and history are thus all striving toward a cosmic humanistic utopia in which God's purpose is to be realized in a Kingdom of Man on earth.

The significance of the dedicated and eloquent work of Fiske lies in its systematic exposition of a religious attitude that will probably for the indefinite future constitute a major American intellectual problem. Here is a man who rebelled against all orthodoxies in the search for truth. Still, to the end, he postulates by intuition the great themes of all religious and ethical concern. But in his reliance upon a philosophical and scientific reiteration of God's existence, by merely asserting "the ethical significance of the unseen world" and "the undying human soul" he presents but the bare bones of faith without the flesh of an incarnate truth. He shares the inhumanness of all humanists.

Fiske's faith is derived from Christianity, but lives in fatal separation from—not its "dogma"—but its vital center. In this he is representative of a great and persistent American tradition. He merits the study for which this volume presents rich material.

Hartstown, Pa. EDWARD V. SITTLER

PUTTING THE BIBLE TOGETHER

Which Books Belong in the Bible? By Floyd V. Filson. Westminster Press. 174 pages. $3.

This book, stimulated in part by the appearance of the new translation of the Apocrypha (RSV), marks a departure from the usual study of the Christian canon. Dr. Filson takes up the theological issues involved in the church's possession of a Scripture and of the books that belong in it. To this the outward process of creating the Christian canon is subordinated.

Such questions as the meaning of the canon, the trends in recent attitudes toward the Bible, and the place of the Old Testament in Christian Scripture are treated concisely and with satisfying sensibility. Those who know little about the Apocrypha will appreciate the section Dr. Filson devotes to it. His own conclusion is that since neither Jesus nor the New Testament writers apparently considered the Apocrypha as Scripture, and since the books add nothing essential to the gospel, they are not to be regarded as canonical. Nevertheless they are useful in providing a helpful background for the study of Judaism.

The growth of the New Testament canon and the theological issues involved are presented in succinct outline form. A chapter is devoted to a discussion of the historic rivalry between the authority of Scripture and the authority of church tradition. Dr. Filson notes that Protestants, while deploring the Roman Catholic position in regard to the place of tradition, themselves frequently accept actions of church councils, pronouncements of the Reformers, and creeds and confessions as being nearly equal with Scripture.

The book has the distinct feature of a scholar giving personal opinions which are stimulating and challenging. Its weakness is that not one footnote appears in the whole book. One can assume the author knows the materials listed in his bibliography, but without footnotes one cannot check the references. ROBERT A. BARTELS

Minneapolis

RESTUDY OF LITURGY

Principles of Christian Worship. By Raymond Abba. Oxford University Press. 196 pages. $2.75.

A Lutheran who reads this book will rejoice that here is a tangible evidence that English Luther research reaches all grades of church life. The author is at home in the liturgical writings of most Protestant churches. He aims to stir up free liturgical practices in England by evoking from his brethren consideration for the good that is in the liturgical traditions of other churches as Anglican, Lutheran.

You will be forced by the text to ask, What are the biblical principles of Christian worship? Do Lutheran hymns serve only Lutheran churches? Can a Protestant accept seven sacraments?

This free-church writer of England loves his free church heritage, but also has read widely and well in other liturgical traditions and would like to adapt to his people and time some of such customs as the church year, preaching from pericopes, weekly celebration of Holy Communion.

The book announces a few basic Christian principles of worship and then sketchily fills in a chapter on the history of Christian worship. Following this is a homey, practical consideration of sermons, prayers, hymns, and sacraments as currently practiced by nonliturgical churches.

Here is an easily read book that rewards you because it asks some pertinent questions about worship. G. MARTIN RUOSS

Mechanicsburg, Pa.

BOOKS reviewed in these pages may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa., or from any of the ten ULPH branch stores.

overseas

Women's ordination to be restudied . . . Some have changed their minds

SWEDEN: Malmo. Dec. 7.—On Nov. 10 a woman preached on the Swedish radio, conducting the service according to the order of the Church of Sweden. Miss Britta Olén has a theological education. She always wanted to become a pastor, but as this is not allowed in the Church of Sweden she became a high school teacher of religion.

Now that the question of women pastors is so hotly discussed, the Swedish radio decided to invite Miss Olén to conduct a service, so that people might get an impression of a woman in action as a pastor. There were some difficulties. Miss Olén's father is a pastor at Karlskrona and wanted his daughter to preach in his church. But Bishop Anders Nygren vetoed this.

So Miss Olén had to move to a chapel at Karlskrona, owned by the evangelical organization, *Evangeliska Fosterlandsstiftelsen.* But the service was conducted according to the order of the church, and was broadcast by radio. Many were impressed. I heard it myself. As I am accustomed in school to hear women teachers pray, read the Bible, and explain its meaning, I could not find anything remarkable in Miss Olén praying, reading, and preaching in a church.

But many think otherwise. In the Church of Sweden we are used to looking to our bishops for guidance. In the synod convention, three bishops—Nygren, Malmeström and Giertz—were definitely opposed to the idea of women pastors. The other ten were unsettled in their opinion, though they voted negatively. The bishops held a special meeting at Stockholm Nov. 27-28. For two days they discussed almost nothing but women pastors. They published a message which showed that they are still finding the question difficult.

They now say unanimously that the words of St. Paul about women ministers cannot be directly applied to our time but must be interpreted with regard to a changed society. They say that women are certainly not inferior to men in dignity. They say that they will study the problem further before taking a definite stand. They will consult the Lutheran World Federation and the World Council of Churches and also various Swedish organizations.

One bishop, Gert Borgenstierna of Karlstad (the youngest of them), told a newspaper after the meeting that he himself had changed his mind. In the synod meeting he voted against women pastors but now is for them. There are other members of the clergy who voted against and who now say that they have changed. The general impression is that clergy and bishops are now slowly following the public opinion, which is definitely for women as pastors.

The government announced recently that probably the church will not be given much time to rethink the problem of women pastors. The parliament will probably receive a bill next spring on allowing women in the ministry. A new church synod will be held next fall. The bishops say they want one more year to rethink the problem, but it is not sure they will get it.

It would be uufortunate if the state tries to force women pastors on the church. To many the question will then be confused. Is it a question of the status of women in the church or is it a question of the church's freedom from the state? There may be some who favor women as pastors but who oppose the state forcing them on the church. Bishop Danell of Skara foresees a possible split in the church between a "confessional" free church, condemning women pastors, and a state church admitting women to the ministry. As the idea of the ministry in the high church trend is in many ways more Anglican and perhaps Roman than Lutheran, many Lutherans are unhappy to face this choice between a lukewarm state church and a Romanizing high free church. We hope such a choice will be avoided.

—STEN RODHE

Luther Place Memorial, Washington, Receives Designation As Central United Lutheran Church for Military Personnel

WASHINGTON, D. C.—Luther Place Memorial Church, Washington, will serve as repository for records of ministerial acts performed for military personnel and dependents who have been brought into membership of the United Lutheran Church in America by Lutheran chaplains, and who are without a congregation to which they can be attached.

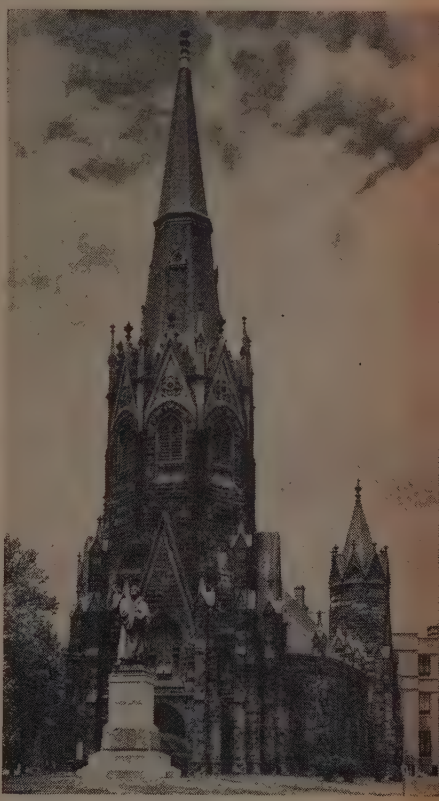
In accepting the designation as central ULC church for military membership, Dr. Walter B. Freed, pastor of Luther Place, said: "It gives us tremendous satisfaction to think that the outreach of our church will be even greater than in the past."

"We look forward to coming to know and to serve military personnel and their families by keeping them in touch with the life of a ULC congregation through sending them church bulletins, and stewardship and evangelism materials."

Records of communion and other pastoral acts performed for military personnel with no congregational affiliation have previously been kept in different places. No specific church had responsibility for keeping them in order, the Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of service to military personnel, said.

The ULCA consulting committee on the military chaplaincy said the problem of recording pastoral acts is not that of where to record the act, but how to help the person concerned become an organic part of the church. There is a need for a real sense of belonging for active Christians.

"The new arrangement," said Secretary Midboe, "will give each and every service person and members of their families a church home if they haven't one due to residence changes and long-time service in our armed forces."



Luther Place Memorial, Washington
Home congregation for military personnel

Dr. Freed said his church will let service people know that they are now attached to a congregation and that they may call Luther Place Memorial Church, Washington, their home church while in military service.

Three other NLC church bodies have set up systems for recording pastoral acts. They are the United Evangelical Church, Suomi Synod, and American Lutheran Church.

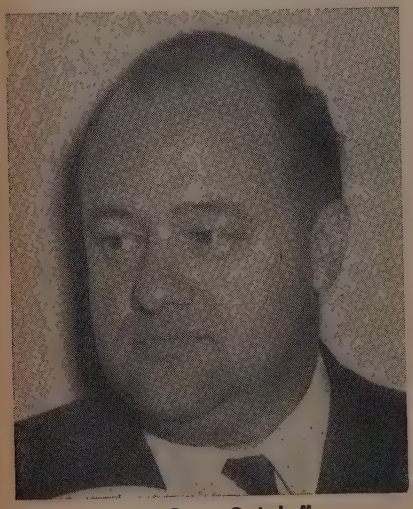
Pastor Imhoff Leaves Parish To Accept State Council Post

LOUISVILLE—The Rev. Roger G. Imhoff, for the past 15 years pastor of Fenner Memorial Church in Louisville, resigned effective Jan. 1 to accept appointment as associate secretary of the Kentucky Council of Churches.

He will serve the council as secretary for Christian education. Major duties will include promotion of the "speaking to youth" program in high schools and working with theological students. He will have his office in Louisville. Headquarters for the council are in Lexington.

Both programs are interdenominational. The latter, employing the "Louisville plan of the committee on institutions" provides instruction for ministers on how to develop lay co-operation in church activities.

Pastor Imhoff is a native of Cleveland and a graduate of Wittenberg College and Hamma Divinity School. He served his first parish in Cincinnati and Darrtown, Ohio, was public relations director for Carthage College from 1938 to 1942. He came to Fenner Memorial Church in 1942.



Pastor Roger G. Imhoff
Joins Kentucky Council of Churches Staff

A leader in local and interdenominational church affairs, he headed the Louisville Lutheran Home, the city's ministerial association and the Louisville Lutheran Pastors Association. He is a member of the ULC Board of Higher Education and of the synod's ministerial education committee.

Pastor Imhoff was particularly active in the Lutheran refugee resettlement program. He toured Germany in 1954 as one of a team of six Lutheran leaders to expedite the movement of displaced persons from German camps to the United States. He interviewed some 2,500 prospective immigrants at that time. His parish welcomed nearly 300 refugees who had come to America under the auspices of the Lutheran World Federation.

Pastor Imhoff has been Kentucky-Tennessee correspondent for THE LUTHERAN for almost 15 years.

Methodist Congregation Plans Church and Apartment Building

LOUISVILLE — Trinity Temple Methodist congregation is planning to erect a "skyscraper church" combined with a 200-apartment building on its present site in downtown Louisville.

The proposal would involve tearing down the present structure and replacing it with a $2,000,000 building in which church, Sunday school rooms and congregational offices would occupy the basement and first two floors. The other ten floors would be devoted to air-conditioned, fully-furnished apartments in which elderly tenants would receive priority. There is a shortage of such apartments in downtown Louisville.

A "chapel in the sky" is planned atop the building.

The project would benefit from the Federal Housing Act under which non-profit organizations can apply for government loans up to 90 per cent of the cost of apartment dwellings in which persons of 60 or older are given priority in renting.

CAMPUS

California Protestants Study Inter-Seminary Co-operation

POSSIBILITIES for "inter-seminary co-operation in the area of post-graduate studies" were explored by 50 professors of nine Protestant seminaries on the West Coast this fall. They met at Pacific (ULC) Seminary in Berkeley and discussed advances made, and progress yet to be attained, in theological education.

Participants pointed out that Protestant pastors in the Bay area are making increasing use of opportunities for post-graduate studies afforded by local seminaries and agreed that this program could be greatly strengthened if the seminaries worked together.

They said that co-operation in this area would be limited to academic matters and would not affect the theological position or denominational relationship of any school.

Another important event at Pacific Seminary, now in its sixth year and with an enrollment of 57 students plus four (three of whom are women) enrolled in the Christian education program, will be the theological conference scheduled for Jan. 21-23.

Speakers will be Dr. Donald Heiges, executive secretary of the NLC division of college and university work, and Pastor Toivo Harjunpaa of Berkeley. Dr. Heiges, the 1958 Knubel-Miller lecturer, will speak on Christian vocation. Pastor Harjunpaa's subject is worship, including a discussion of the new Lutheran service book. Parish education and home mission workshops are also scheduled.

Colleges Keep Busy

CARTHAGE reports that teaching is a popular profession for graduates of the Illinois college. Of last spring's 85 graduates, 28 are teaching in schools of eight states. Second in popularity for 1957 graduates was business and industry.

Muhlenberg Inaugurates New Era

President Seegers presents honorary degree to Sister Lydia Fischer, head of Lankenau School for Girls in Philadelphia. She was one of three recipients of degrees at convocation marking beginning of co-education

GETTYSBURG was one of eight central Pennsylvania colleges participating in the College of the Air program of station WGAL-TV in Lancaster. The school's contributions to the program were six presentations dealing with Gettysburg's history.

HARTWICK'S board of trustees approved a $511,700 budget for fiscal 1958—the highest in the college's history. The increase of more than $150,000 in expenditures has been balanced by a corresponding increase in income. Faculty salaries will go up in 1958-1959. A tuition rise (from $575 to $650 per year) has been approved beginning with the fall semester of 1958.

MIDLAND COLLEGE students receive financial as well as spiritual support from 15 United Lutheran churches under the "teamwork tuition plan." The program, in operation for the third year, offers any ULC student a grant-in-aid equal to 10 per cent of the tuition fee if his home congregation will

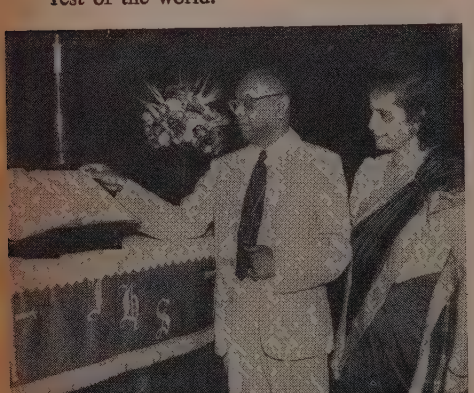
match the amount. Children of ULC ministers may get a 25 per cent grant. This year 31 students benefit from the plan.

Indian Guests at Muhlenberg

MUHLENBERG played host to Bishop Rajah B. Manikam of India in December. Bishop Manikam, who spoke at several other ULC colleges and in many churches during a tour of the country last year, told students at the Allentown, Pa., school about the historical development of the Lutheran church in India and the problems now facing the churches there.

He spoke of the influence Christians exert on India's government and national life, an influence far greater than the numerical strength of Christianity in his native country and urged his American listeners to understand the "new optimism" that animates Asia in contrast to the pessimism dominating present-day Europe.

"Many Far Eastern countries have received their independence in recent years," he said. "These countries are trying to become new and better nations. The people are awake. They are trying to increase their economic status and catch up with the rest of the world."



Bishop Manikam of India on U.S. Tour

Bishop Rajah B. Manikam of India was heard by students of several ULC colleges this fall. Here the Bishop and Mrs. Manikam are shown visiting Wagner College chapel

Christian Education Is Expensive

SEMINARIES and colleges of all Lutheran bodies in the United States and Canada have made long-range plans involving $80,921,000 for new buildings and $12,180,000 for endowments, the Board of Higher Education reported this fall.

Included in these figures are plans involving $2,557,000 for the expansion of five ULC seminaries and $39,342,000 to cover future projects of the 14 United Lutheran colleges—a total of close to $42,000,000.

The day Bishop Manikam arrived at Muhlenberg, another group of guests from India toured the campus. They were 40 engineers, part of a contingent of 200 now spending a year in the United States to study manufacturing processes of the steel industry under a Ford Foundation grant.

NEWBERRY announced gifts from the Esso Education Foundation and Maxwell Bros. Stores of South Carolina. The Esso grant amounted to $2,000. The retail chain contributed $2,500 to the South Carolina Foundation of Independent Colleges of which Newberry is a member.

ROANOKE, housing 56 co-eds in a temporary dormitory, hopes to have a new women's dorm ready for next fall. It will accommodate 74 girls.

SUSQUEHANNA'S board of directors reviewed needs of the university in the near future, both in personnel and physical plant and decided to raise the charge to resident students by approximately $175 per year.

The Selinsgrove, Pa., school successfully completed a $700,000 fund-raising appeal to mark its centennial last year. Money will be used for two new buildings and an addition to the endowment fund.

THIEL'S 90th anniversary campaign has yielded $1,015,000 by the end of October. Goal is $1,200,000.

With completion of Thiel's new science hall, scheduled ready for occupancy in September of 1959, plant assets will have increased approximately by $2,000,000. Th

Generosity of friends and gratefulness of alumni give Wittenberg's funds powerful boost

Dr. Stanley Hanley (center) who gave the college $1,000,000 in shares, shown with Dr. Charles G. Shatzer (left) and Dr. E. O. Weaver, his former professors. They gave him "big push" toward success in business, were honored by earlier Hanley donation

This men's dormitory will be known as Firestine Hall in honor of Mr. and Mrs. R. C. Firestine who gave Wittenberg an unrestricted gift of more than $250,000. President Clarence C. Stoughton of Wittenberg (left) introduced the couple to the building

school's enrollment has increased 110 per cent during the past five years. Applications for fall 1958 are running 20 per cent ahead of the same period last year, President Fredric B. Irvin reported. The last five years have seen a 120 per cent increase in the annual operating budget of the college. Endowment funds have doubled.

WAGNER, which opened its Diamond Jubilee year in October by dedicating a $1,250,000 dormitory for men, received $300,000 in cash gifts during fiscal 1956-57, President David M. Delo announced. Largest single contribution, earmarked for endowment, was a $113,000 grant from the Ford Foundation.

Wittenberg's Friends Make News

WITTENBERG completed improvement projects for $588,000 this summer, including a $362,000 dormitory wing and a $100,000 home economics building.

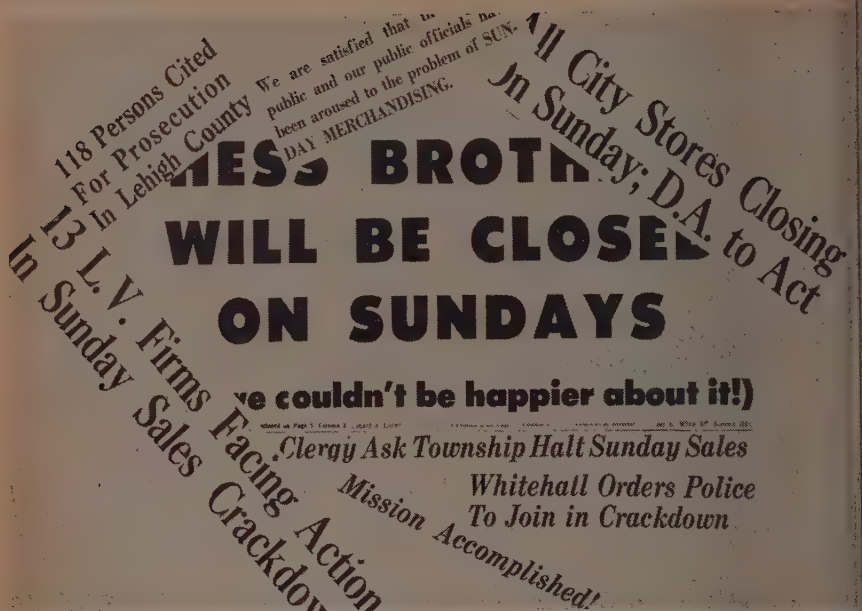
Among the major contributions the Springfield, Ohio, college received was an unrestricted gift in excess of $250,000 from Mr. and Mrs. R. C. Firestine, members of First Church in Findlay, Ohio.

Mr. Firestine, born in a log cabin on an Ohio farm, is president of the Hancock Savings and Loan Co. of Findlay. The couple has also made sizable contributions to the cause of foreign missions.

A $380,000 dormitory for men, completed in December of last year, will be named Firestine Hall in honor of the donors.

An even larger contribution, $1,000,000 in shares, came from Dr. Stanley Hanley, president of the Power Equipment Co. of Columbus, Wittenberg alumnus and member of its board of directors, who had previously given $167,000 to the college. He attributes part of his success to the "fatherly advice" and help received from Dr. Charles Shatzer, dean emeritus, and Dr. E. O. Weaver, professor emeritus of physics.

LENOIR RHYNE'S president, Voigt R. Cromer, was elected president of the North Carolina Council of Church-Related Colleges at a meeting this fall in Winston-Salem.


118 Persons Cited For Prosecution In Lehigh County
We are satisfied that
public and our public officials ha
been aroused to the problem of SUN-
DAY MERCHANDISING.
All City Stores Closing On Sunday; D.A. to Act
WILL BE CLOSED
ON SUNDAYS
(We couldn't be happier about it!)
13 L.V. Firms Facing Action In Sunday Sales Crackdo
Clergy Ask Township Halt Sunday Sales
Whitehall Orders Police To Join in Crackdown
Mission Accomplished!

"Battle of the Blue Law" Is Raging in the Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN—The question of whether retail stores are allowed to stay open for business on Sundays in violation of a state law against Sunday merchandising came to a head in the Lehigh Valley last month after a leading Allentown department store had announced it would remain open in an effort to force officials to proceed against all violators of the little enforced law.

Early this fall, a discount house, "Two Guys from Harrison," opened a branch store three miles north of Allentown and announced regular Sunday business hours from 12 to 10:30 P.M., with startling discount prices.

Sunday, Oct. 27, 10,000 customers were reported to have visited the discount house. Police were kept busy trying to unsnarl the traffic jam of cars lined up bumper to bumper on the two-lane highway.

Local trade unions picketed the store claiming that employees had been forced to join out-of-state unions and children joined the picket lines carrying signs reading, "I want my Daddy to go to church with me on Sundays."

A limited amount of Sunday business had been going on for several years at local bargain centers but in the face of the large Sunday traffic to the new store, Allentown and Bethlehem Chambers of Commerce quickly issued statements opposing "unnecessary" Sunday business. Local religious groups were asked to endorse their stand.

Ministerial groups and the Allentown and Bethlehem Councils of Churches passed resolutions affirming their opposition to all Sunday merchandising except "traditional essential services."

A number of the groups, particularly the Bethlehem Ministerial Association, took pains to point out they were not giving a "blanket endorsement" to the "exceptions"

allowed in the Chamber of Commerce statement which approved Sunday opening of drugstores, eating places, bowling alleys, theaters, and other places of amusement.

Public reaction to the resolutions was insignificant until Monday, Dec. 2, when Hess Brothers, Allentown's largest department store, announced it would be open for business, 1:30 to 5:30 P.M., three successive Sundays before Christmas (*see* THE LUTHERAN, *Dec. 18*). Max Hess, Jr., said, "We hope it will cause enough public reaction to make Sunday openings forever impossible in this state."

Within a day, another large store, Zollinger-Harned, also announced they would open on Sundays. Other stores stayed closed.

Public reaction came quickly. The next morning representatives of the Allentown Council of Churches and citizens groups met in Zion (UCC) Church. After reviewing the situation, 50 persons marched to City Hall and asked the Allentown City Council to take action.

Two days later the district attorneys of Lehigh and Northampton counties asked law enforcement officials, state and city police, and township officials, to proceed against all places of business conducting unnecessary selling the following Sunday.

Within two hours, Hess Brothers and Zollinger-Harned announced in full-page ads in the newspapers that the "mission was accomplished" and that they would not be open on Sundays.

But the discount house which had started the fight remained open. Their investment in the Lehigh Valley, the managers said, had been made after detailed study of the area, leading to the conclusion that it was a Sunday merchandising area.

The next Sunday law enforcement officers made congenial visits on a number of bargain centers in the two counties, and took names of many clerks and managers. They did not press for identification of "Santa Claus" in one of the stores, when he gave his address as the North Pole.

The following week, 118 warrants were sworn out in both counties against Blue Law violators. By Saturday, six of them had paid $4 fines.

THE LAW

Whoever does or performs any worldly employment or business whatsoever on the Lord's day, commonly called Sunday (works of necessity and charity excepted), or uses or practices any game, hunting, shooting, sport or diversion whatsoever on the same day not authorized by law, shall, upon conviction thereof in a summary proceeding, be sentenced to pay a fine of four dollars, for the use of the commonwealth, or, in default of the payment thereof, shall suffer six days' imprisonment.

Nothing herein contained shall be construed to prohibit the dressing of victuals in private families, bake houses, lodging houses, inns and other houses of entertainment for the use of sojourners, travelers, or strangers . . .

The *Allentown Call* announced it would no longer accept advertisements of stores being open on Sundays, "until the issue has been clarified in the courts."

Meanwhile, the "Two Guys from Harrison" purchased a full page in the *Allentown Call* to question the Lehigh County district attorney's action. Prominently displayed was a news story of last April reporting that the D.A. had shown "little enthusiasm" for a proposal by Bethlehem merchants to halt Sunday sales in the Bethlehem area.

At that time, District Attorney Paul A. McGinley had said: "Under the *blue laws* you are not allowed to ride a horse or carriage on Sunday, and in the strictest interpretation you cannot drive a car . . . If the law is to be enforced it would have to be enforced for every type of business opened on a Sunday, including gas stations."

State Senator Joseph Yosko, Bethlehem, has called for revision of the Pennsylvania Sunday laws. Many persons seem to favor a revision, but not to the point of encouraging large businesses to open on Sundays.

Reading Conference Plans Second Evangelism Mission

By W. R. SIEGART

READING—The Reading Conference, which experienced a spiritual renewal as a result of its evangelism mission last January, is planning another conference-wide mission in January and February.

Laymen and ministers will be briefed on the forthcoming event at meetings scheduled at St. John's Church, Hamburg, Jan. 19; St. Luke's Church, Reading, Jan. 26; and St. John's Church, Kutztown, Jan. 26.

Congregations have been asked to send ten laymen to attend the meetings in their respective areas.

Evangelism mission chairman is the Rev. Samuel L. Koons. Leaders for the briefing sessions are Regional Evangelism Director Walter A. Bock, and Pastors Paul J. Henry and Charles H. Ruloff.

New Buildings Dedicated . . .

A $75,000 CHURCH school building was dedicated Nov. 17 by Trinity (Union) Church in Leesport. President Daniel F. Newhart of the Reading Conference and the Rev. Paul S. Fisher, pastor of the Lutheran congregation in the union church, participated in the service.

The church school building not only met an urgent need of the Lutheran and Reformed congregations; it is being used also by 89 elementary school pupils who have no room in the overcrowded public schools of the rapidly growing suburban area.

ZION CHURCH, Strausstown, was rededicated after completion of a $20,000 remodeling project. Dr. Claude E. Schick, secretary of the Ministerium of Pennsylvania, preached. Pastor is the Rev. Alfred H. Erb.

REMODELED Atonement Church, Wyomissing, was dedicated by President Charles M. Cooper of the Pennsylvania Ministerium. Conference President Newhart participated in the service, together with Pastor Wilson E. Touhsaent. The $250,000 project included remodeling of church, education unit and offices.

. . . And New Buildings Planned

ST. MARK'S CHURCH, Birdsboro (Pastor John A. Dietterle), is raising $100,000 for a new church, education building and social hall. The church purchased the former Brooke property. Charles S. Stief of the ULCA stewardship department is directing the campaign.

ST. LUKE'S CHURCH, Reading (Pastor Samuel C. Jaxheimer), plans to tear down the original church building which has been used for Sunday school purposes and erect a new $300,000 educational building. Before proceeding, the congregation expects to raise half of the needed amount.

Pastor Siegart Leaves Conference

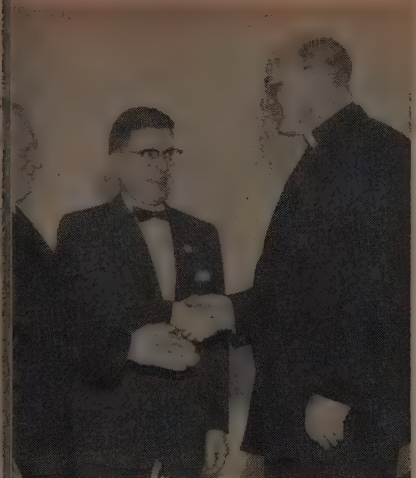
W. R. SIEGART

Dr. William R. Siegart, since 1931 pastor of St. Matthew's Church in Reading, will leave the territory of the Reading Conference Jan. 15 to assume the pastorate of Trinity Church, Lansford, in the Wilkes-Barre Conference. He had been correspondent from the Reading Conference (of the Pennsylvania Ministerium) for "The Lutheran" during the past three years.

Parish Pastors Installed

THE REV. PAUL J. HENRY was installed as pastor of Trinity Church, Robesonia, by Conference President Newhart, assisted by the Rev. Harold F. Minnich, a son of the congregation, and the Rev. Elmer L. Leisey.

The Rev. James B. Miller is the new pastor of St. Daniel's Church, Robesonia. Trinity Church and St. Daniel's Church formerly were served by Dr. Leisey. After his retirement each congregation called its own pastor.



Handshake in Tower City . . .

Pastor Robert C. Davis (right) greeting Robert Bader (center), speaker for dedication service at St. Paul's Church. Pastor Victor A. Ruth, president of Porter-Tower Ministerium, took part in fall observance

. . . and in Schuylkill Haven

Pastor E. Richard Acker of Christ Church welcoming Lee Seibert, engineer who helped build new church, at dedication service. Ministerium President Charles M. Cooper (at center) conducted the service last month

New Additions Dedicated by Conference Churches

By ARTHUR S. FOLLETT

POTTSVILLE — Christ Church, Schuylkill Haven, and St. Paul's Church, Tower City, edicated new additions in time for use uring the busy Christmas season.

Dr. Charles M. Cooper, Pennsylvania Ministerium president, preached and conucted the service Dec. 6 at Christ Church. Dr. G. Elson Ruff, a former pastor of the hurch, editor of THE LUTHERAN, spoke at he pre-consecration rally Nov. 24.

The two-story building cost about $150,-00 with furnishings. It contains 14 rooms o serve the worship, educational and social eeds of the congregation. An elevator is et to be completed.

Dr. Edgar Brown, Jr., director of the LCA department of worship, spoke at n Advent communion service in Christ hurch. Sons of the congregation spoke ec. 11 at a Conference and Community ight. The service was conducted by the Rev. Robert C. Benner, of St. John's Church, Pine Grove, conference president.

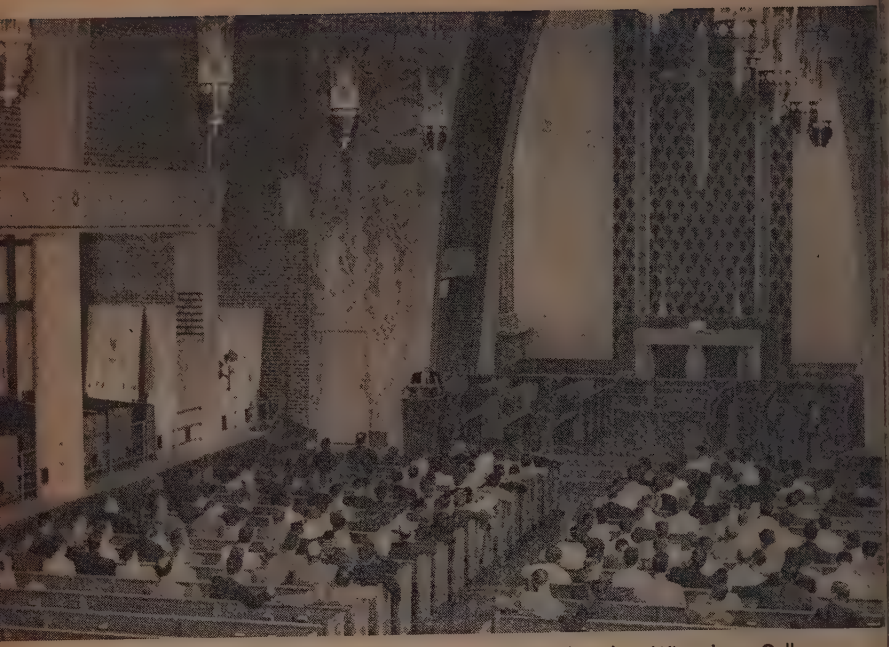
Guests included the Rev. Sterling F. Bashore, of Llewellyn parish; the Rev. Martin Luther Acker, son of Christ Church's Pastor E. Richard Acker, mission developer at King of Prussia; and the Rev. Raymond A. May, of St. John's Church, Shiremanstown.

Second Building at Tower City

THE NEW BUILDING at Tower City is the second to be dedicated in two months in the parish. St. Peter's Church, Reinerton, began using its $14,000 renovated basement on Sept. 30. The Rev. Robert C. Davis is pastor of both congregations.

A spacious education hall and a kitchen are included in the $30,000 one-story building dedicated at St. Paul's on Oct. 25. Guest

(Continued on page 46)



Lutheran high school students from three synods gathered at Wittenberg College
"Men for the Ministry" retreat was "gratifying experience" according to college chaplai

Ohio, Indiana and Kentucky-Tennessee Synods Sponsor Men for Ministry Retreat at Wittenberg College

SPRINGFIELD, O.—The three-synod "Men for the Ministry" retreat at Wittenberg College was a great success, with more than 300 persons attending the sessions Nov. 29-30.

Ohio Synod congregations sent 172 youths, 31 pastors and 14 laymen. Indiana churches sent 18 pastors and 64 students, and three pastors and eight youths came from the Kentucky-Tennessee Synod.

The purpose was to confront young Lutherans aged 13 to 18 with challenges and opportunities present in the ministry.

"The response was gratifying," said College Pastor Ralph M. Krueger. "It was a very worthwhile experience for both faculty and students. We hope to be able to repeat it in the future.

"A program of this type must be carrie out with increasing emphasis if we are t attract outstanding young men into the mir istry."

Theme for the two-day conference, firs of its kind in Ohio, was "Do I Belong in th Christian Ministry?" Wittenberg and Hamm Divinity School faculty members were i charge of the program. Meetings were hel in Wittenberg's Weaver Chapel.

On campus, the young students of junio and senior high school age had opportun ties to get acquainted with young ministeria students from all over the U.S. and Canad They were attending the annual meeting o the Association of Lutheran Seminarian held at Hamma.

Pointing up the need for such retreats, ean E. E. Flack of Hamma explained that United Lutheran parishes in Ohio alone e without pastors at present. The short- e is just as great in other Protestant de- minations, he said.

Helping to organize the retreat were the v. K. J. Bishop, of Columbus, chairman the Ohio Synod's ministerial education mmittee; the Rev. William H. Knoderer, the Indiana Synod, and the Rev. Roger Imhoff, of the Kentucky-Tennessee nod.

Leaguers Met in Youngstown

By E. RUDOLPH WALBORN

OHIO LUTHER LEAGUERS held their 61st nvention in St. Luke's Church, Youngs- wn, Oct. 25-26. John Hofer, Jr., Univer- y of Cincinnati student, was re-elected esident. Other officers are Judy Garber, ansfield; Pat Mitchell, Findlay; John ehrer, Jr., Salem; and Eugene M. Loehrke, ryan.

Keynote speaker was Dr. Dale C. Recker, Cleveland Heights. Luther League of merica representatives were Vice President obert Menges and Treasurer Arnold Tie- eyer.

The late Synod President Fred C. Wieg- an spoke to 850 persons at the banquet.

FIRST ENGLISH CHURCH, Crestline, marked e 35th anniversary of the ordination of r. Simon A. Metzger. He has been pastor nce 1926.

MRS. GUY C. MYERS, a member of Trin- Church, Ashland, left $90,000 to her con- egation, to Wittenberg College, and to her educational and charitable institutions.

PASTOR E. K. STIPE, philosophy instructor Ashland College, has been added to the aff of Trinity Church as a part-time as- stant.

JUDGE WILLIAM C. WISEMAN, a member Second-Trinity Church, Dayton, member the Second District Court of Appeals for e past 12 years, has been elected to a one- ar term as Chief Justice of Ohio's 30 ppellate jurists.

MICHIGAN

Congregation 'Guilty' Of Poor Stewardship

By CLYDE G. STEELE

DETROIT—A congregation was put on trial—and convicted.

Good Shepherd Church, Detroit, used this dramatic device to present its sector project report at a banquet.

Charles Smith, an attorney, prepared the script for the drama entitled "Good Shepherd on Trial." He also took the role of prosecuting attorney, charging the congregation with these offenses:

Failing to attend services regularly.

Failure to pledge in accordance with their means.

Failure to live up to the pledges they made.

Sector Chairmen George Brickhouse, Maurice Hamilton and Earnette Johnson were called to the witness stand, to testify and present exhibits showing the actual record of attendance and stewardship.

Pastor Richard Knudsen was defense attorney. He pleaded in vain. Project Chairman William Page, in the role of judge, overruled his objections and found the congregation guilty as charged.

The sentence: Hard labor to increase the stewardship of time and talents on the part of every member.

Churches Fight Traffic Toll

"IN TRAFFIC TOO—Practice Your Religion." With this slogan city officials have enlisted the help of Detroit's churches to reduce the heavy traffic toll.

The slogan is displayed prominently on the streets, and pastors have been asked to bring it to the attention of their congregations. Pocket-sized cards have been distributed, bearing the Golden Rule and a prayer.

The campaign was inaugurated because 159 persons were killed and 14,500 injured in traffic mishaps the first 10 months of 1957.

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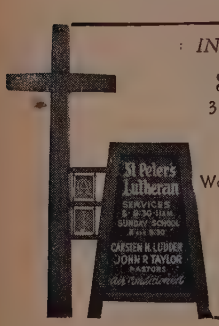

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MICHIGAN . . .

Bill for Sunday Closing Gains Ground in Detroit

DETROIT—Sentiment for Sunday busine closing in Detroit has been gaining mome tum. An ordinance was introduced in Ci Council to close real estate offices and pr hibit "open house" viewings on Sundays.

The clergy backed the measure sponsor by the United Northwestern Realty Associ tion. A public hearing was called by t council just before Christmas.

Campus Pastor Installed

THE REV. DONALD HERB was installed campus pastor at the University Church, serve students of Michigan State Universi at East Lansing. The Rev. Richard Alber of Trinity Church, Grand Rapids, conducte the service.

THE REV. WILLIAM CROSS, of St. Mark Church, Benton Harbor, has been elect program chairman of the Ministers' Associ tion for 1958.

PA.: POTTSVILLE . . .

(Continued from page 43)

speaker was Robert C. Bader, Sunday scho superintendent at Trinity Church, Pottsvill where Pastor Davis was once associate pa tor. The Rev. Victor A. Ruth, president the Porter-Tower Ministerium, extende greetings.

Two Minersville Churches Continue Joint Programs

POTTSVILLE—The co-operative progra of two Minersville congregations has bee extended. They are English Church (th Rev. Ralph H. Casner, pastor), and Zio Church (Pastor John W. Schwalm).

The project was started in 1956 with joint two-year catechetical class at Zio Pastor Casner taught the first-year sectio and Pastor Schwalm the second.

During 1957 the two congregations held Lutheran dismissed-time weekday school, th an enrollment of more than 100.

This year the pastors will alternate in eaching at joint observances of church stival days, with services to be held in on Church.

Retreat Held at Pine Grove

THE PRE-ADVENT RETREAT of the confer-ce was held Nov. 29 at St. John's Church, ne Grove. The Rev. Walter Guigley, of John's Church, Ringtown, preached. The v. Robert C. Benner, host pastor, was urgist.

A study of the Advent scripture lessons s presented by the Rev. Dr. Robert R. itsch, professor emeritus of Bible at Muh-nberg College.

Pastor Steigerwalt Honored

THE REV. C. A. STEIGERWALT and his ife were guests of honor at a dinner given Friedensburg parish, including St. John's hurch, Friedensburg; St. Paul's Church, mmer Hill, and Zion Church, near Or-

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SYNOD CONVENTION NOTICE

The 38th annual convention of the Synod o Ohio has been called by the executive boar to convene at 10 A.M. Monday, Jan. 27, 195 at First Lutheran Church, Mansfield, Ohio, fo the election of a president to succeed the lat Fred C. Wiegman. Following the election th convention will recess for all further busine until 10 A.M. Monday, May 19, 1958, i Weaver Memorial Chapel, Wittenberg Colleg Springfield, Ohio.

E. RUDOLPH WALBORN, Secretary

PA.: POTTSVILLE . . .

wigsburg. Pastor Stigerwalt has complete 30 years of service in the parish.

ST. JOHN'S CHURCH, Pine Grove, held "White Gifts for the King" service Dec. 8 The program was written by a son of th congregation, the Rev. R. Ray Evelan c Lancaster.

PINE GROVE area churches went on recor Dec. 12 as opposing unnecessary sales c merchandise and playing of bingo on Sun days. A program for the Week of Praye was outlined at the meeting in the Suedber Church of God.

Church Starts Sector Plan

SECTOR PROJECT for stewardship wa launched at Friedens Church, Hegins, at dinner Nov. 15. The conference had re cently permitted the church to separate fror the three-church Hegins Parish. The Rev Frederick Erb, Jr., is pastor.

Speaker was the Rev. Raymond H. Tie meyer, of Bloomfield, N. Y., administrativ assistant to Dr. Franklin C. Fry, ULC president.

TRINITY CHURCH, Pottsville, started a extensive renovation program to include th church auditorium. A special congregationa

OPPORTUNITY FOR CHRISTIAN SERV ICE in responsible live-in position. Sma Children's Home 20 minutes from Ne York. Lutheran Welfare Association c New Jersey, 93 Nelson Ave., Jersey Cit 7, N. J., OLdfield 6-0440.

eting approved the plans made after a dy by the church council.

EVERY-MEMBER CANVASS was started at St. hn's Church, Pine Grove. Forty men re commissioned to conduct the survey.

MISSIONARIES

ARRIVALS

NDERSON, JOHN. From Liberia. c/o BFM, 231 Madison Avenue, New York 16, N. Y. Dec. 11.

RTOLOMEI, LILLIANA. From Liberia. 8834 Burlington Avenue, Brookfield, Ill. Dec. 10.

OYER, RICHARD. From Argentina. 1305 Elizabeth Ave., Laureldale, Pa. Nov. 15.

DECEASED

THE REV. ADOLF GAUDINS, 53, pas- r of Trinity Latvian Church, Montreal, ed Nov. 16.

A native of Latvia and graduate of atvian schools, Pastor Gaudins served pas- rates in Latvia and Germany until 1948. e was the first Latvian pastor in the Can- la Synod.

Pastor Gaudins is survived by his wife, e former Elza Burgis; a son, Egmont, and daughter, Jolita.

Funeral services were conducted Nov. 20 Redeemer Church, Westmont, Quebec, by astors Edgars A. Lange, Adolfs Cops, Karl audsepp, and Synod President Alfred G. acobi.

MRS. NANCY DORCAS SMITH, nee hlegar, widow of Dr. John C. Smith, died ov. 22 at Ephrata, Pa. She was 97 years ld.

Dr. Smith was pastor of Trinity Church, phrata, from 1892-1936.

Mrs. Smith is survived by two daughters, Margaret and Mary; a son, Fred; and two sters, Mrs. Estella Smith and Mrs. J. teven Brown.

Funeral services were conducted Nov. 24 t Trinity Church, Ephrata, by the Rev. lyron A. Eichner.

Burial was at Cedar Hill Cemetery, phrata.

ILA 1958

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IN CONCLUSION . . . . . .

How do you suppose people spent their spare time before we had television? They've been going to the movies since 1905. There have been stories to read for more than 200 years. Before printing was invented there were wandering story-tellers and play-actors. Ever since people got civilized they have had some form of entertainment.

But in the old days people had to work longer hours and went to bed earlier than we do now. Entertainment in our time has become big business.

Our church leaders view the situation with considerable puzzlement. These actors, joke-tellers, commentators, and others who absorb so much of our attention on the TV screen are sure to influence us. They show us how to react to various situations, tell us what to think about happenings in the world, even though their purpose is merely to soften us up toward products their sponsors are selling.

In the middle of all these impressions pounding on our brains we may occasionally see Billy Graham waving his Bible at us, or Bishop Sheen looking us square in the eyes. Preachers have to be extraordinarily skillful and have a lot of money in the bank if they hope to compete with the popular people on TV. No matter how skillful or well financed, they make up only a tiny part of the television total.

The problem for us, who have Christian ideas and standards, is in keeping alert. We can't let anybody slip anything over on us. In the TV show, is the way the story comes out the right way or the wrong way? It's usually somewhere in between, which complicates our problem.

Our children don't have backgroun experience and knowledge for much cri icism of what they see. Parents have t keep aware of the impressions the T pictures are making on these youn minds, and try to put in a few wise word to help straighten things out.

Roman Catholics are working a ways of keeping off the air the program they consider harmful, as they have trie to get certain movies banned and book out of sight. Such strategy is not ef fective. Our danger isn't really so muc in what we see as in being mirrors whic reflect these impressions passively.

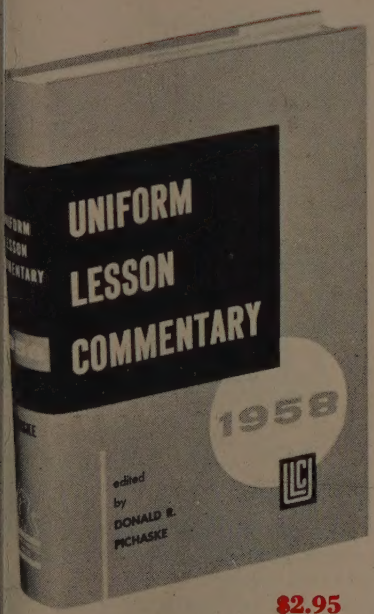
A terribly shocking story may be th means of rousing us to tragic things i life which we can't escape. But if w don't try to criticize them according t the Christian gospel as we understand i our picture of life gets blurred.

There are stories in the Bible tha ought to be censored—about Jacob David, Judas—if we want to protect th innocent from evil. They're in the Bibl because they are true. A true story c evil is better than a phony story of gooc ness. But we have to keep capable c being shocked by evil, and recognize when we see it in ourselves.

Maybe this way of viewing TV seem like hard work when all we want is rec reation. But exercising Christian discern ment can be stimulating. It's much bet ter than locking yourself up in a mon astery. "Don't let the world around yo squeeze you into its own mould, but le God remould your mind from within, according to St. Paul-J. B. Phillips. That' your assignment every time you sit dow to watch a program on TV.

—ELSON RUFF

THE UNIFORM LESSON COMMENTARY



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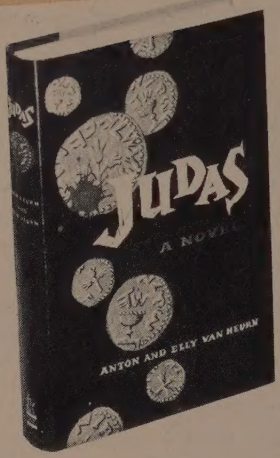

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